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# CATHOLIC SERIALS OF THE NINETEENTH CENTURY IN THE UNITED STATES

## A Descriptive Bibliography and Union List

FIRST SERIES: In two volumes

### PART TWO: TWELVE STATES

North Carolina	Oklahoma	Oregon
Rhode Island	South Carolina	Tennessee
Utah	Vermont	Virginia
Washington	West Virginia	Wyoming

by

Eugene P. Willging and Herta Hatzfeld  
The Catholic University of America Library



THE CATHOLIC UNIVERSITY OF AMERICA PRESS  
WASHINGTON, D. C. 20017

1968



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and Union List

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## TABLE OF CONTENTS OF VOLUME II

### Twelve States

[each with its]

Historical Background  
Description of Publications and  
Locations in Libraries, etc.  
Special Bibliography; letters of information;  
Holdings in that state  
Alphabetical Table; statistical conclusion  
Chronological Table; conclusion  
The "First", "Oldest" and "Current" publications

North Carolina. . . . .	167-172
Oklahoma. . . . .	173-175
Oregon. . . . .	176-193
Rhode Island. . . . .	194-212
South Carolina. . . . .	213-232
Tennessee . . . . .	233-247
Utah. . . . .	247-250
Vermont . . . . .	251-261
Virginia. . . . .	262-271
Washington. . . . .	272-281
West Virginia . . . . .	282-286
Wyoming . . . . .	287-288

### FOR BOTH VOLUMES:

General Bibliography for all 29 States . . . . .	298-301
Index of Titles, Places and Names (Institutions). .	302-316







(167)  
NORTH CAROLINA

N O R T H   C A R O L I N A

Belmont                      Raleigh/Nazareth

HISTORICAL BACKGROUND: NORTH CAROLINA

- 1524- French, then Spanish expeditions landed there (1524 ff.),  
1584 only the English tried to colonize. In 1584 Queen Elizabeth granted Sir Walter Raleigh the right to hold lands there; he failed to colonize; more grants were given, a constitution made for Carolina. Scotch, Swiss and Dutch settled, and in 1774/76 1774: 4,000 people were counted. In 1776 Carolina became one of the 13 colonies, becoming independent of England. In 1778 freedom of worship was proclaimed, but non-Protestants were not allowed to hold office. Religious discrimination was lessened in 1833, when William Gaston, a Catholic of great ability was selected associate justice of the Supreme Court.
- 1820- North Carolina belonged ecclesiastically to South Carolina since 1820, when the diocese of Charleston was established with bishop John England, visiting also the Northern part.  
1833 In 1833 and still in 1842 North Carolina had no church, only two priests. Prior to 1860 urban life did not develop, only  
1868 small towns. In 1868 North Carolina was separated from South and from South Carolina and made a Vicariate Apostolic under the following vicars apostolic:
1. James Gibbons with the title bishop, 1868-; in 1870 for 1,200 Catholics, there existed 8 churches, 4 priests.
  2. Rev. John J. Krane, 1878-; in 1880: 13 churches, 8 priests for 1,800 Catholics.
  3. Rev. H.P. Northrop, 1882-83 becoming then bishop of Charleston.
  4. Rev. Charles H. Mohr, OSB, 1883-87.
  - 1899 5. Rev. Leo Haid, OSB, 1888 ff., seeing a growth to 1899, when 3,800 Catholics had 26 churches and 24 priests, he himself becoming abbot of the Abbey in Belmont, N.C. Only in these last years (1893 and 1897) two periodicals were started.
1893. North Carolina was made a state in 1893, Raleigh the capital.



## BELMONT/RALEIGH/NAZARETH, N.C.

1924 Only in 1924 a diocese of Raleigh was established, when Catholics had reached a number of about 5,000.

No group of foreign Catholics had tried to publish a Catholic periodical publication.

OUR LADY'S ORPHAN BOY, Nazareth, near Raleigh was listed in CPD up to 1950 as established in 1899, but a letter to its publishers corrected the date to 1902, out of our limit to 1899.

BELMONT

is the place of the Benedictine Maria Help Abbey, of which in the 1890's the vicar apostolic and bishop Leo Haid was the Abbot.

THE COLLEGIAN (S 1993-My 1894-?)

It was a "Catholic:lc" monthly school-paper of which we saw in PPCHi: v.1, nos 9+11 (Mr and My 1894) which gives us the establishing-date S 1893. The editors+the publishers were the students and teachers of the College and the monastery of the Benedictine Fathers at Belmont. The college was founded and chartered in 1886 as a college and university. A letter to the Father Abbot was not answered, therefore we do not know the publication's end date.

Details: 24 pages, 7x11 inches in 1894.

Source: only the copies seen in PPCHi.

Locations: Not in ULS. PPCHi: v.1, nos 9+11 (My and My 1894).

RALEIGH/NAZARETH

Raleigh had since 1824 secular newspapers (acc. to AN), had from 1860-96 one church, most of the time only one priest, was made in 1893 the state capital, had in 1904 (acc. to Ayer) 13,643 inhabitants with 13 secular newspapers. Nazareth, 3 m away, has an orphanage and an industrial school in charge of the Apostolic Company, secular priests. In that school was the TRUTH printed from 1900-1911.

## RALEIGH/NAZARETH, N.C.

Raleigh (Ap 1897-Je 1900),  
 Nazareth (near Raleigh) (Jl 1900-D 1911), N.C.  
 New York City (Ja 1912-S 1941)

TRUTH (Ap 1898-Ja 1912-S 1941)

This "Catholic:lc", monthly, later (Ja 1938) quarterly, magazine was established in April 1897, published first at Raleigh (v.1-v.4, no.3, to Je 1900); later printed at Nazareth from Jl 1900 until D 1911 (v.4, no.4 to v.15, no. 12). It moved to New York City, appearing there with v.16, no. 1 in Ja 1912, and it disappeared in S 1941 (v.45, no. 9).\*

\*That we were able to fix most of the dates was due to the occasions to check all important original copies ourselves, in our library (DCU), in DLC and v. 1 was sent to us from Maryknoll.

The last checked copy was v.44, no.2, checked for us by the Librarian of Loras College. That the magazine existed until September of its last year we learned from the AM. BENEDICTINE LIBRARIES: CATHOLIC UNION CHECK LIST.\*\*

\*\*Misleading are the two entries of ULS: 1. TRUTH (Internat. Cath. Truth Society), 2. TRUTH, mo. mag., both followed by the same bibliographical text but different holdings. The first has the older, the second the later holdings but there is some overlapping.

For the period 1897-1900 we found good data in the biographies of the founder, Rev. Thomas Frederic Price who was owner, editor, publisher and manager. His Episcopalian father had been occupied in the journalistic field (with the DAILY JOURNAL at Wilmington, N.C., 1848-72); his mother had become a Catholic; the boy wanted to become a priest. He attained this aim at Baltimore and was sent back to North Carolina as a missionary where he became pastor of Raleigh. To support the mission work, Father Price got the idea of a magazine which could supplement the oral work especially to non-Catholics. The TRUTH came into being, was printed in a shop at Raleigh, later on an old press in Father's kitchen, while he wrote the text in railroad cars and stations on his trips. He founded an orphanage for boys at Nazareth to prepare future priests as mission helpers. Some priests, "The Apostolic Company" consecrated themselves to this task in 1899. Here the TRUTH was printed from Jl 1900-D 1911.

In December 1911 the Rev. James A. Walsh began an international seminary near New York. Father Price joined him, becoming co-founder of Maryknoll. Father Walsh's magazine, THE FIELD AFAR, fitted the new purpose better. Therefore Father Price gave up his TRUTH of which he still was owner. He found in the Rev. Wm. F. McGinnis, president



of The International Catholic Truth Society (founded in 1899 in Brooklyn, N.Y.) the able man to continue TRUTH. Since the interests of the I.C.T.S. were similar to those of Father Price's he gave the title over to the society. Father (later Msgr.) McGinnis became editor-in-chief. First Herbert A. Plater was the manager; in 1915 we found on the title page besides the editor-in-chief a Rev. W. G. Meehan as associate editor and John J. O'Keefe was subscription representant; on a 1941 copy F. Joseph Kelley was named as editor and The Truth Magazine Inc. as publisher. The official title TRUTH never had changed, but it seems some called the publication "Truth Magazine." So in 1916 in the text of the announcement of some changes it was spoken of in that way, and the publishing company is so called, too. The magazine since 1912 was always located in New York City, first at 44 Barclay St., then from 1916 onward at 412 8th Ave., and the address of the society was always 407 Bergen St., Brooklyn, N.Y. In some sources Brooklyn is given as the place for the magazine; this is incorrect.

Meanwhile Father Price had gone to the missions in China where he died in 1919. Until shortly before his departure he had still written "Mission Notes" for his former magazine.

The purpose of Father Price's magazine is explained by himself with the subtitle: "devoted to giving true explanations of the Catholic Church...", and in the Prospectus (1897): "unique purpose ...first of its kind, a Catholic periodical - for non-Catholics... to correct erroneous impressions,...useful instruction...news, stories, farm department...family paper." A Raleigh paper THE NEWS AND OBSERVER (Ap 25, 1897) describes it as unbiased; thus THE PRESS VISITOR of Raleigh (My 7 1897): "it is a little beauty, highly endorsed by Cardinal Gibbons and Bishop Haid, is filled with interesting matter." The 500, 900, 1,500 copies of the numbers 1, 2 and 3 were quickly exhausted. It soon needed 32 pages instead of 28; no. 5 had 44 pages. Volume 2 began with a full page picture; each issue had 32 pages.

In New York in 1912, published by the International Catholic Truth Society, the contents of TRUTH at first was not changed too much. It was not purposely written anymore for non-Catholics; its subtitle says: giving true explanations of the doctrines...of the Catholic Church. In 1916 the contents was organized in a different way: headlines were: Forum, Present Day Thought, The Cath. Church..., Questions and Answers, The Home Circle, Mother's happy Thoughts, etc.; it had more advertisements, was illustrated and enlarged to 28 pages after J1 1916. Brother David Martin, A HISTORY OF CATHOLIC PERIODICAL PRODUCTION IN THE U.S., 1830-1951 (M.A. Univ. of Chicago) believes wrongly that TRUTH ended in 1932 and "was continued by LIGHT in Ag 1933." In 1938 TRUTH was changed to a quarterly to S 1941.

Details: We divide: 1. 1897-1911 under Fr. Price: a monthly issued with 28-44 pages, mostly 32 pages of 2 columns, 7 $\frac{1}{2}$ x9  $\frac{3}{4}$  inches, 50¢, but for non-Catholics only 25 cents. It was soon illustrated. After circulating 500,900 and 1,500 copies, in 1901, 1904 and 1911 were listed: 8,000, 15,375, and 20,000. - 2. Under the International Catholic Truth Society, 1912, still monthly, more nation-wide, 36 pages, 8x12 inches (1915), 9 $\frac{1}{2}$ x12 $\frac{1}{2}$  (1917), 11x15 (1920); 9x12 (1925 to the end); first \$3.00, then (1914) 2.00 including membership. The circulation climbed up to 85,000 (1916), less in 1923: 58,354 and 41,259 in 1932. - 3. When in 1938 published as a quarterly: 16 pages, 9x12 inches, \$2.00, circulation 10,000 to the end.

Sources: ULS; Lucey IV, 214; Severance (1908); Hoffmann (1898-1913); Rowell (1897-1903); Dauchy (1899, 1901); Ayer (1898-1942); CPD Meyer (1923, 28); CPD Wagner (1942-45); NCA (1931); Pettengill (1899); Remington (1901); Shea: III, 93; John C. Murrett: TARHEEL APOSTLE, TH. F. PRICE..., THE STORY OF FATHER PRICE (N.Y.: McMullen, 1953) and other biographies.

Locations: ULS has two separate entries with 23 locations. We can add to ULS: DLC: v.3, no. 5 (Ag 1899); DCU has changed to: 1899-1906, (1907), 1909-19, (1920), 1921-22, 1925-34, (1937), 1938. InStme has changed: 3-20 (21-25), 33, 35-(41-44). Other holdings are: PV: 18, 21, 31, 32-33, (34, 35, 36); ILS: 26, (28), (34), 40 (42); KAM: 32-34; Maryknoll Sem. Lib., Maryknoll, N.Y.: 1, 2, 3+?; Nazareth, N.C., Cath. Orphanage, v.8, no 8 (D 1904); MnCS: 18-44 (1914-41); St. Martin's Abbey, Olympia, Wash.: 1916-1940; Loras College, Dubuque, Iowa; 1897-1941 (v.44, no.2); MnCS: v.13-19 (F 1909-D 1915); v.21-44 (1919-1941). U.L. of Cath. West: has 7 more entries.

#### SPECIAL BIBLIOGRAPHY: NORTH CAROLINA

For the years 1820-68 see with Special Bibliography: South Carolina history material about Bishop John England, the book by J.J.O'Connell.

Murrett John C. Murrett, TARHEEL APOSTLE, THOMAS F. PRICE, N.Y. 1944.

No Author: THE STORY OF FATHER PRICE, New York: Mullan Book, 1953.

Letter: A Father of the Apostolate Company, Nazareth, N.C. gave us the exact date of the magazine published there in 1902 ff.

Most Rev. Bishop Waters of Raleigh told us that we can be sure not to have missed another publication in North Carolina.

(172)  
NORTH CAROLINA

ALPHABETICAL and CHRONOLOGICAL TABLE: only these two:

No.	Lang.	Title	Place	Freq	Type	Cath	Time
1	E	The Collegian	Belmont	mo	sch-p	lc	S 1893-94-?
2	E	Truth	Raleigh	mo	mag	lc	Ap 1897-Je 1900
			Nazareth				Jl 1910-D 1911
			New York	q			Ja 1912-S 1941

STATISTICAL CONCLUSION:

Number: 2 periodical publications

Language: both English

Places: Belmont:1; Raleigh/Nazareth:1

Frequency: Both monthly

Type: one a religious magazine, one a school-paper.

Catholicity: both Catholic by purpose: not official (lc).

Both publications are late for their type, therefore there is

no FIRST - no OLDEST - and there is no CURRENT.



O K L A H O M A

THE INDIAN TERRITORY (Sacred Heart Mission)

HISTORICAL BACKGROUND: OKLAHOMA: INDIAN TERRITORY

1540 With the first explorers (1540 ff.) some Spanish missionaries reached the Indians of the present Oklahoma area and French trappers and traders also came in contact with them. After the Spanish rule the territory belonged to French Louisiana and with the Louisiana purchase in 1803 came to the United States. In 1816 it was divided into a "No Man's Land" and an Indian Territory. Later, 1840-75, some Jesuit Fathers began to establish mission stations in the latter and built the first church at Atoka (1874). In that year a French Benedictine, Rev. Isidore Robot lived as the first permanent resident priest among the Pottawatomie Indians. In 1876 he was appointed Prefect Apostolic of the Indian Territory as center of the mission work in the Sacred Heart Mission, in which he established a college and in 1880 an academy for girls; few white Catholics were in the territory. Out of the Sacred Heart Mission grew a Benedictine Monastery (1877), a Sacred Heart (since 1929 called St. Gregory's Abbey in Shawnee, N.M.) Abbey (1878), of which Rev. Robot was the Abbot in 1878. In 1880 Rev. Ignatius Jean followed him, being at the same time the second and last Prefect Apostolic. In January 1889 he became the founder of the first and only Catholic periodical publication before 1900 in Oklahoma, THE INDIAN ADVOCATE. Early in 1889 the "No Man's Land" was opened for settlement. Thousands of people who had waited in the wilderness for that event rushed in. Therefore besides the Benedictines secular priests were needed too. In 1891 Rev. Theophile Meerschaert was sent as the first Vicar Apostolic. This pioneer country began slowly to develop in 1897. In 1905 Fr. Meerschaert was appointed the first bishop of the newly created diocese of Oklahoma. He changed his residence from Guthrie to Oklahoma City which also became the capital of the new state in 1907. In 1910 the diocese had grown to 33,277 Catholics, 1590 Indian pupils attended Catholic mission schools and 87 priests were in charge of 54 churches and 114 chapels and stations.

## OKLAHOMA, CITY

Oklahoma did not produce Catholic periodical publication to 1900. Since 1901 Catholics participated in the subscription of the CATHOLIC ADVANCE of Wichita City, in the neighboring state of Kansas.

INDIAN TERRITORY (OKLAHOMA)  
SACRED HEART MISSION

THE INDIAN ADVOCATE (Prospectus 1888), Ja 1889-1910

This "Catholic by purpose:lb" (published by an Order, also approved by the superiors and in 1893 by Theophile Meerschaert, the Vicar Apostolic of Oklahoma and Indian Territory) was a quarterly (also bi-monthly and monthly) magazine or "review" carrying missionary, educational and historical matter was announced by a PROSPECTUS in 1888 and began to appear in Ja 1889. According to an addition to Middleton's article of 1908, written by Francis X. Reuss, the review was founded in 1891. But we saw at PPCh the first number of Ja 1889. The magazine ceased publication in 1910. Rev. Ignatius Jean, the Prefect Apostolic of the Indian Territory and second abbot of the Sacred Heart Abbey, was its founder. Its publishers and editors were Benedictine Fathers and missionaries of the Sacred Heart Mission. It was also printed at the Mission Station. Its aim was:

"to plead the cause of the last remnants of the Indian tribes and of the Benedictine missionaries who have consecrated their lives to the evangelization of those children of the wilderness."  
PROSPECTUS.

Interesting material was published concerning the Indians, and Indian lore of nearly all the tribes of the Western and Northern tribes of the U.S., i.e. about Indian artists, Indian anecdotes, about a Catholic Congress among the Sioux, South Dakota in 1893, plus news of the different Benedictine missions in U.S., Catholic world news, stories, poems, and essays on religious and educational topics. In v.3 (Oct 1891) there is a description of the arrival of Fr. Meerschaert as Vicar Apostolic, and further on the highpoints of Catholic events; since 1902, as a monthly, there was added also a calendar of the month.

We found the magazine announced and reviewed as devoted to the "Progress of civilization of the Indian Territory by promoting the spiritual as well as temporal welfare of the Indian race" in the Cincinnati SENDBOTE (v.16, 1889); in the AMERICAN ECCLESIASTICAL REVIEW (1889, p.273); in the ABBEY STUDENT, Atchison, Kansas (Ap, 1892), in THE MONTHLY BULL. OF CURRENT LITERATURE, St. Paul (D 1892, p.105) with the remark that its income will be given to the Indian missions; in THE YOUNG CATH. MESSENGER, Dayton, Ohio (1893, p.16); in the ROSARY (1895), p.566 which praised "a beautiful sketch of the life

## INDIAN TERRITORY, Oklahoma

of the late Dom Vincent, OSB"; and in THE HOLY GHOST BULLETIN, Pittsburgh (1898) which finds THE I.A. "always full of material interesting to Catholics." Therefore it was to a certain degree a substitute for a Catholic newspaper lacking in Oklahoma.

Details: The PROSPECTUS had 4 pages of 12x16 inches; it was illustrated. THE INDIAN ADVOCATE was a quarterly (Ja, Ap, Jl, Oct) from Ja 1889-1892, 32 pages of 6x9 inches, 25 cents, in a cover with few illustrations; in 1893 with v.5 it became a bi-monthly of 24 pages, enlarged to 7<sup>1</sup>/<sub>2</sub> x 11 inches at 50 cents; it became a monthly with v.13 in 1902, again 32 pages 6x9 inches at \$1.00 and remained so to v.22 in 1910.

Sources: Middleton (1893, 1908); Bureau of Cath. Ind. Missions; AM. BEN. LIBR.; Lucey, III, 144; Hoffmann (1891-1910); Letter of Abbot Brown, 1952.

Locations: ULS: DSI-E: 6-22 (1894-1910; KAS: (5-6, 8, 13-22) (1893-1910) PPCHi: Prosp. (1888); v.1, no. 1, 2 (Ja, Ap 1889), v.3, no. 2, 3 (Ap, Jl 1891), v.4, no. 2, 3, 4 (Ap, Jl, O 1892). MnCS: v.14, no. 2, 4, 7, 9, 11 (1902), v.15 (1903), v.21, No. 2-4, 6, 7, 11, 12 (1909), v.22, no. 2 (1910). MoConA: v.15 (1903). Abbey of St. Gregory, Oklahoma: complete bound set 1889-1910.

SPECIAL BIBLIOGRAPHY: OKLAHOMA

CATH. ENCYCL. CATHOLIC ENCYCLOPEDIA: "Oklahoma."

Mideke Sr. M. Alicia Mideke, BISHOP MEERSCHAERT, FIRST BISHOP OF OKLAHOMA, 1847-1924. Unpublished M.A., Cath. Univ. of Am., Wash., D.C., 1950, with useful bibliography.

Gold. Jub. THIS IS CHRIST IN OKLAHOMA. The Golden Jubilee Yearbook of the Diocese of Oklahoma and Tulsa, 1957.

LETTERS:

Rt. Rev. Abbot Mark Brown, St. Gregory College, Shawnee, Okla. 1952.

From the Bureau of Catholic Indian Missions, Wash., D.C.

HOLDINGS IN THE STATE:

The Abbey of St. Gregory, Oklahoma owns a complete bound set of THE INDIAN ADVOCATE.

ALPHABETICAL TABLE: only this:

No	Lang	Title	Place	Freq	Type	Cath	Time
1	E/Ind	The Indian Advocate	Indian Territory, Oklahoma	mo	mag	1b	Ja 1889-1910



O R E G O N

Gervais  
Mt. Angel or St. Benedict  
Portland

HISTORICAL BACKGROUND: OREGON

- 1804/5 After the explorations of Lewis and Clark in 1804-5, the Pacific Fur Co., established the first white settlement; its successor, the Hudson Bay Co., with Dr. John McLoughlin as Chief Factor, took over in 1822. He converted to Catholicism in 1842 after having become friendly with Francis Norbert Blanchet. After he resigned in 1846 McLoughlin received the insignia of a Knight of St. Gregory from Pope Gregory XVI in 1847.

- 1831 The Flathead Indians in the northeastern area had come in contact with Canadian Iroquois Indians, once converted by Father Isaac Jogues. Wandering westward they acted as apostles and converted many other Indians who practiced and passed on the faith as well as possible. In 1831 they sent a deputation of four to St. Louis to ask for a priest. Although they perished on the way back, they laid the ground for a later petition which was answered when Peter John de Smet, SJ, was sent in 1840; after crossing the Rockies in 1841, more Jesuits followed and St. Mary's Mission was founded.

Meanwhile white Canadian Catholics had settled in the Willamette Valley, building the large colony which became Oregon City. In 1838 they too wanted a priest. From Quebec came two missionaries, Father Modeste Demers and his superior Father François Norbert Blanchet.

- 1838 The latter, born in Canada, went in 1810 with his brother Magloire Blanchet, later bishop of Walla Walla, to the minor seminary; ordained in 1819, he was sent in 1838 to the Northwest as Vicar General of Oregon. He was stationed at Fort Vancouver, Oregon, where Dr. McLoughlin lived. His first visit was to Willamette where he blessed the first church as St. Paul's. He and Fr. Demers preached and opened mission stations. With the approval of the Canadian and American hierarchy the whole territory became a Vicariate in 1843.

What is today the state of Washington, was in that time included in the "Oregon Country", the ownership of which, Vancouver's Island and the North, was not yet settled in 1846-48. The United States divided it in a Northern Washington Territory and in a Southern Oregon Territory in 1853. Ecclesiastically in the Southern part a Province (1846) had been established with Father Blanchet as Archbishop of Oregon City, Vancouver's Island with Bishop Demers and Walla Walla with Bishop Magloire Blanchet. To the province also belonged British Columbia and the Idaho territory. In 1848 Oregon had 24 priests. After six years the archbishop could record that almost all Indian tribes had been visited, nine missions established, 6,000 Indians converted, the first college in St. Paul (Willamette) established in 1843 (but closed in 1849 because of the departure for California of "goldrushers"), and 11 churches and chapels built. When Oregon became a state in 1859 (Salem, the capital), immigration became more organized.

In 1848 St. Paul's Church was put in the charge of the Oblate Fathers. The Cathedral in OREGON CITY was finished in 1847; the first provincial council was held in 1848. The exodus to California crippled temporarily the ecclesiastical program so that schools were closed, missions unattended and only six priests were left in the archdiocese. The archbishop took residence in PORTLAND in 1862 when it had become a Catholic center. By 1866 many schools were reopened. In 1868 Idaho was taken from the archdiocese. On F 5 1870 the first Catholic newspaper was begun in Portland, THE CATHOLIC SENTINEL (q.v.) In 1871 St. Michael's College was opened there (q.v. its school paper, THE ARCHANGEL, 1873-85) while Rev. A.J. Glorieux was its director. In 1880 Abp. Blanchet resigned and died in 1883. Charles John Seghers, his coadjutor since 1878, became archbishop in 1880 but resigned in 1884 when he was succeeded by William Henry Gross, CSSR, who came from Savannah, Ga.; (q.v.) he died in 1898.

The Germans of Portland had petitioned for a German parish with a German pastor; when Abp. Gross arrived in 1885 he granted their appeal and put Rev. A. Sommer in charge of building St. Joseph's Church and a school. In 1885 he founded the SANKT JOSEPHS-BLATTCHEN (q.v.); transferred to GERVAIS, Ore., in 1893 he began a miniature paper for the Germans but written in English, THE CHRISTIAN FRIEND (q.v.) which soon expired.

Father Sommer had sold his first publication and press to the Benedictine Fathers. In Oct. 1882 some Benedictines had come from Switzerland and founded at Gervais a priory which they transferred to MT. ANGEL (1884), named after their home monastery of "Engelberg." Mt. Angel became a little college town after

Mt. Angel College began; the monastery finally took the name ST. BENEDICT as did the place. Fr. Sommer's press expanded into a publication center, The Benedictine Press, from which books and periodicals went throughout the States and Canada, q.v., SANKT JOSEPHS-BLATT, THE MOUNTAINEER, ARMEN SEELEN FREUND, ST. JOSEPH'S CALENDAR, MT. ANGEL MAGAZINE or ST. JOSEPH'S MAGAZINE.

In 1899 Alexander Christie became the new archbishop and lived to 1925. Only in 1928 did the archdiocese of Oregon City become the archdiocese of Portland, Oregon.

#### GERVAIS

In 1880 it had one church, SS. Gervase and Protase. In Oct. 1882 Swiss Benedictines founded a priory but left after two years to build a monastery at Mt. Angel. In 1890 Gervais had 500 Catholics; in 1893-5 the pastor was Rev. Aloysius Sommer. The town did not prosper, counting only 224 inhabitants in 1904.

#### THE CHRISTIAN FRIEND (a short time prior to Ap 1894-?95)

This "Catholic:lc", weekly newspaper was written in English for Germans; founder, editor and publisher was Rev. Aloysius Sommer, pastor of the parish in 1893-4; see also SANKT-JOSEPHS BLÄTTCHEN (infra.) On the C.F. we found only brief mention in Preuss' REVIEW (Chicago), Mr 13, 1895, p.4, where he noted the death of Fr. Sommer, "originator, publisher and editor of THE CHRISTIAN FRIEND. German in an English dress, (it was) a short lived little paper for the German Catholics in the U.S. Failing health and overwork compelled Dr. Sommer to suspend his publication, a miniature weekly...which he printed himself, the most original little newspaper ever published in the Northwest."

From this "memorial" we note that Fr. Sommer's intent was national in scope rather than local; the content emphasis on "German in an English dress" was similar to Preuss' own REVIEW which had the object of helping Germans becoming assimilated to American tradition.

Details: a "miniature" weekly, nothing else.

Sources: Only Preuss' REVIEW, Mr 13, 1895, p.4.

Locations: None.



MT. ANGEL; (or later under ST. BENEDICT

In Oct. 1882 a St. Benedict Priory was founded in Gervais. In Jl. 1884 the priory moved to Mt. Angel (Engelberg); a colony, mainly German, developed near the monastery, called Mt. Angel. In 1887 a Mt. Angel College was founded and in 1888 St. Thomas Seminary and the "Petit Seminaire." At that time 39 monks were in the monastery. In 1895-6 the old press of Fr. Sommer's was replaced by a new one. In 1892 fire destroyed the monastery; in 1902 a new one on the hill was completed. In 1904 the priory was raised to abbatial status. In 1908-9 a new printing plant was built near the monastery. Mt. Angel developed into a little college town of about 450 inhabitants. St. Benedict's referred to the monastery itself.

< Evansville, Ind. (S 30 1888-S 1896)  
< Mt. Angel (O 1896-F 1949)

DER ARMEN SEELEN FREUND\* (O 1896-F 1949)

\*Its prehistory: Rev. Franz B. Lübberrmann of Evansville (then Mt. Vernon), Ind. (see Wi/Ha, Part IV: Ind., 13/14) founded on S 30 1888 an English "Catholic:lc", monthly devotional magazine: THE POOR SOUL'S ADVOCATE, and at the same time a German edition of it: DER ARMEN SEELEN FREUND. Overworked he was forced to give up the English one, but the Benedictine Prior Gottwald of Mt. Angel purchased the German edition to continue it, numbering it v.8 ff.

It was a German "Catholic:lb" (now published by an Order), monthly devotional magazine, especially dedicated to propagate the devotion to the Poor Souls. The Benedictine Brother Coelestine Müller, a learned printer from Switzerland, also manager and editor took it over until he died in 1927; other Benedictines followed him, also Rev. Beda Maler. We saw a copy of the ST. JOSEPHS-BLATT of 1910 and on the title page of the 8-page weekly added to this title "und Armen Seelen Freund"; we suppose the monthly was that way added each fourth week. According to W. Schönberg, p.137, with v.62 no 5 (F 1849) the magazine ceased its publication (Arndt-Olson has D 1854?).

Details: 1899-1900: 48 pp.; 7<sup>1</sup>/<sub>2</sub> x 9<sup>1</sup>/<sub>2</sub>; illustrated. 1912: 40 pp., not illus. \$1.00 to 1923. Circulation: 1923, 12,500; 1924, 13,000; 1928, 14,362; 1948, 6,500.

Sources: for 1896 ff.: CPD Meier (1923-32); CPD Wagner (1942-8); NCA (1931-49); CWY (1944); Ayer (1909-25); Schönberg, 137; Arndt-Olson, 499/500; Willging/Hatzfeld, Part IV; Ind., see Gen.Bibl.

Locations: q.v. with Indiana.

———— BANNER, Mt. Angel    see    THE MOUNTAINEER

———— THE COLLEGIAN, Mt. Angel    see    THE MOUNTAINEER

MT. ANGEL MAGAZINE (O 1899-S 1927)  
THE ST. JOSEPH'S MAGAZINE (O 1927-1966+)

## I. MT. ANGEL MAGAZINE

This English "Catholic:lb", monthly literary family magazine was begun in O 1899 (Ayer once in 1915 says: 1888, ULS, too; Timpe believes in 1889 or 90, Rowell in 1900); we tried to reconstruct from copies seen: v.28 was 1926/27, v.11: 1909/10; up to v.28 exists a parallel "new series" of 1-18: result:1899. These "magazine" was often confused with the Benedictines' "national newspaper" ST. JOSEPHS-BLATT with which it had in common the editors, especially until 1927 when Brother Coelestine Müller died, who was a learned printer from Switzerland, and also worked as manager and partly as editor. He had intended also to make this magazine "national". Its contents contained sketches and articles of a serious kind, 12 of the 48 pages (we saw 1907/8 and 1915/16) were for "Young People", also pages for "Householders" and "Farmers". It served as the official organ of St. Joseph's Union, also for means to rebuild the monastery which burnt down in 1892.

Details: It ranged from 32 to 52 pages monthly, varying in size from 6 $\frac{1}{2}$ x10 to 5x8 $\frac{1}{4}$ ; priced since 1915 at \$1.00, when it circulated 13,418 copies, a figure which grew by 1924 to 90,000.

Sources: ULS discarded cards; Enzlberger: SCHEM. (1892), 330; Rowell (1908); Ayer (1915-27); CPD Meier (1923-5); Lucey II, 106; III, 138, note 8; Turnbull, 221; 25th and 50th jubilee eds. of ST JOSEPHS-BLATT (1910 and 35); copies at MnCS.

\* Locations: Not in ULS but in ULS discards: OrU (1-19) (1899-1918); OrCA (18-19) (1917-8); MoSC: 20-28 (1918-27); MnCS: 10-17 (1907-16); Benedictine Press, Mt. Angel has files of unknown coverage.

## II. THE ST. JOSEPH'S MAGAZINE

This was a continuation, starting with v.29 (Oc 1927) of the old series, of the same type of monthly magazine; by 1960 it had reached v. 62. We are uncertain whether Mr. Johann von Weiss took over the

magazine in addition to the ST. JOSEPHS-BLATT. In 1934 we saw the name of Rev. Marc Schmid listed; in 1942-46 it was Rev. Luke Eberle, meaning that the editorial staff now differed from that of the ST. JOSEPHS-BLATT. Throughout the Benedictine Press was publisher. The monthly was called "devotional and general," "America's finest Catholic family magazine;" and a "national" one; it is still an official or semi-official organ of the Pious Union of St. Joseph and of St. Joseph's Death. The magazine's sub-title after 1927, "The Pious Union Monthly" must have been an independent title prior to 1927 because CPD Meier noted in 1928 that "The Pious Union Monthly (was) consolidated with the St. J's M." In addition there existed (but we have no dates): 1. a "local" edition of our magazine; 2. a "coastal" or California edition (80 pp.); and, 3. a "national" one of 40 pages. Already from 1898 there was the German ST. JOSEPHS KALENDER (q.v.), and the English ST. JOSEPH'S CALENDAR, the latter given to subscribers of English title as an annual gift. In order to expand its function in 1942, in addition to the 46,500 copies for subscribers, an additional 2,500 were distributed without charge. As its publisher is named Mt. Angel Abbey, St. Benedict, Ore.

In 1958 it accepted the subscription list of the NORD-AMERIKA in Philadelphia, one of the few German-Catholic publications then left in the U.S.; it had ceased publication after 85 years. The ST. JOSEPH'S MAGAZINE is current in 1966+. Its editor is Rev. Albert Bauman OSB.

Details: it had 32 illustrated pages, 9x12, priced at \$3.00; in 1935 illustrations were replaced by a single full-page picture; today the price is \$4.00. In 1935 circulation was 35,000; 1942, 50,000; in 1948, 70,000 but it had dropped to 20,119 in 1960, in 1966: 41,292.

Sources: Timpe, 32, 108 (by I.M.Göble); Ayer (1935-); Lucey II, 106; IV, 214; AM. BENED. LIBR.; CPD Meier (1932); CPD Wagner (1942-8); NCA (1951-); Turnbull, 221; 25th and 50th Jubilee eds. of ST. JOSEPHS-BLATT (1910 and 1935); CWY (1948); CATH. WRITER (1945-6); Arndt-Olson 500-1.

Locations: ULS: DLC 35 (N 1933); KAS (35-39,40)-; MoCA: 1-. ULS,S: MBtS: 39-. ULS OF CATH. WEST: CIH (49), 50, (51) 54-; CTS:1-; OMA1-; OMAW:29-32, 34-; OMC: (34) 35-37 (38-42).

- I. THE MOUNTAINEER (S 1889-Je 1890)
- II. MT. ANGEL STUDENT'S BANNER or STUDENT'S BANNER (N 1890-Je 1895)
- III. BANNER or MT. ANGEL BANNER (N 1895-Je 1906)
- IV. THE COLLEGIAN (N 1906-Je 1912?)

This "Catholic:lc", monthly school-paper's title was changed three times but always published and edited by the college and seminary of the Benedictine Fathers of Mt. St. Angel.

## I. THE MOUNTAINEER

Our identification comes from ST. JOHN'S RECORDS (Collegeville, Minn.) in 1889 when it referred to it as "a little newsy, four-page sheet with college news, (and) one section (on the Petit Seminaire). In the 25th jubilee edition of ST. JOSEPHS-BLATT (1910), p.2, it is stated that the S.J-B. "got an English brother, THE MOUNTAINEER, which was published by Rev. Barnabas Held as an organ of the College. It lasted only one year because Fr. Held was moved." Middleton and Timpe add no data besides the title; Hoffmann; as often, was late in listing it (1891-4).

Details: monthly, of 4 pages.

Sources: the five named above.

Locations: Not in ULS.

## II. MT. ANGEL STUDENT'S BANNER; or, STUDENT'S BANNER.

This second title was listed variously with and without "Mt Angel." Again our first source is ST. JOHN'S RECORDS (1890); the long title is noted as "new". Other sources, disregarding the first title (Lucey) gave 1889 or 1890 as establishing date to this one, or call it just "Banner"; DER SENDBOTE (Cincinnati; Mr 1893) noted among its exchanges "From the printing office (at) Mt. Angel, Oregon, of the Benedictine Fathers we received MT. ANGEL STUDENT'S BANNER, a monthly, published by the students of Mt. Angel Seminary and College." At PPChI we saw a copy of Mr 1891, v.2, no. 5, with the full titles. THE MONTHLY BULLETIN OF CURRENT LITERATURE (St. Paul), v.1 (D 1892), 107 commented that "THE MT. ANGEL STUDENT'S BANNER is full of good sound common sense, but it has a manner of appearing each month in a new tint." Rowell (1893) classed it as "Student" with a circulation of 800; Hoffmann (1894) cited it as "Student's Banner," then as "The Banner," ST. JOHN'S RECORDS (Ja 1894) praised an article in it as offering "a comprehensive view of the Benedictine Order in the twelve Benedictine Colleges in the U.S."

Details: 16 pages; 8x10; \$1.00 (1893).

Sources: The eight mentioned above.

Locations: Not in ULS. PPChI: v.2, no.5 (Mr 1891-v.6 1894-5).



(183)  
MT. ANGEL, ST. BENEDICT, Ore.

III. BANNER , or, MT. ANGEL BANNER.

Turnbull (p.220), in his story of Benedictine publications, gave as another variation the use of BANNER only (1889) for ten years, and the STUDENT'S BANNER, "known in 1900 as MT. ANGEL MAGAZINE" which is incorrect, see our story of the latter. Hoffmann listed the BANNER from 1895-1905 (correct); Rowell called the BANNER in 1899 an "educational" (not correct) monthly and in the same year St. John's Records spoke of it as MT. ANGEL BANNER.

Details: 24 pages, 9x10, 50 cents; circulation under 1,000 (Rowell).

Sources: as above.

Locations: Not in ULS. PPCh: v.7-10 (1895-60 1898-9, almost complete.

IV. THE COLLEGIAN

Hoffmann is the only source for this last title; he listed it for six years: N 1906-Je 1912, which would be v. 18-23. Nothing further.

Locations: Not in ULS.

SANKT JOSEPHS KALENDER (German)  
ST. JOSEPH'S CALENDAR (English) (1898-1960)

These "Catholic:lb", annual calendars were, since 1898, distributed to the readers of the SANKT JOSEPHS-BLATT and the ST. JOSEPH'S MAGAZINE. They were edited, published and printed by the Benedictine Fathers of Mt. Angel; for details see the above-mentioned newspaper and magazine. It seems to have ended in 1960.

Details: Unknown, except the 1954 price for each was \$1.25.

Sources: 50th Jubilee edition of ST. JOSEPHS-BLATT; also advertised there in 1960.

Locations: Probably a complete file at the Benedictine Press, St. Benedict, Ore.

———— ST. JOSEPH'S MAGAZINE see MT. ANGEL MAGAZINE

———— ST. JOSEPH-BLATT, Mt. Angel. see ST. JOSEPHS-BLATTCHEN, Portland

———— MT. ANGEL STUDENT'S BANNER, Mt. Angel see THE MOUNTAINEER

PORTLAND

Portland had, in 1890, three parishes for English-speaking and one for the German-speaking. When, in 1846, the archdiocese of Oregon was created the first archbishop had his residence in Oregon City where a cathedral was built but already by 1862 the same archbishop changed residence to Portland where the vicar general (Rev. J.F. Fierens) lived as rector of Immaculate Conception Church. Only in 1892 was the title of cathedral taken from Oregon City and given to Immaculate Conception in Portland. Officially the see was changed to Portland still later, in 1928.

THE ARCHANGEL (1873, or 1874-1885)

This was a "Catholic:lc", monthly and quarterly school-paper, founded in 1873 (Alden) or 1874 (Ayer; letter from CATHOLIC SENTINEL) which continued to 1885. St. Michael's College, established in 1871, was editing, printing and publishing it. The director of the school was first Rev. Alphonse Joseph Glorieux and, from 1884, Rev. G.C. Thibau, who was in 1899, chancellor. In 1885 the management of the school seems to have changed (Catholic directories give no names from 1886-9; in 1889 the Christian Brothers were apparently in charge; they changed the college name to St. Mary's). The paper ended in 1885; nothing is known of its contents.

Details: Ayer & Alden list it monthly until 1884 and quarterly for its last year. In 1882 it had 8 pages, 18x24, priced at \$1.00. In 1880 circulation was 400; 1883, 450, up to 1885. It completed about 12 vols.

Sources: Middleton (1908); Alden (1882-3); Ayer (1880-5); Rowell (1884); Sadlier's and Hoffman's directories (1877-85).

A "FIRST": THE ARCHANGEL of Portland was in 1873 or 1874 Oregon's FIRST CATHOLIC SCHOOL-PAPER.

Locations: None.

THE CATHOLIC SENTINEL (F 5 1870-1966+)

(also dated for Washington state, Montana and Idaho)

This "Catholic:lc", at first published by laymen with episcopal approval; then "la" as the official organ from F 13 1874 ff, a weekly newspaper, was established on F 5 1870 as seen on copies located; the reason why contemporary sources have 1869 (Ayer, Rowell, Alden, Batten) may be that a Prospectus was circulated at the end of 1869. The C.S. is still being published in 1966. With the approval of Abp. Francis Norbert Blanchet of Oregon City and under the authority of the rector

of the Church of the Immaculate Conception in Portland, J.F.Fierens, the paper was begun by J.F. Atkinson, and Henry L. Herman as publishers and editors; it was primarily a religious journal but also contained domestic and foreign news. In that sparsely settled region the enterprise needed courage. The sermons of Jesuit Father Weninger in Oregon had given great impetus to the demand for a Catholic paper; the clergy cooperated; the archbishop gave approval. In the opening issue the front page carried a religious story; the editors maintained a dignified attitude, stressing peace but, of course, controversies arose. On F 12 1872 Atkinson withdrew as editor but Herman remained as publisher and editor until 1874 and as sole owner to 1882. In 1874 the CATHOLIC SENTINEL PUB. CO., was formed and the paper was made the official organ on F 13 1874 of the Diocese of Newqually, Vancouver Island and British Columbia as well as of the Vicariate Apostolic of Idaho: "1a" (acc. to Schonberg, p.75). A new editor, Stephen James McCormick, took over until 1881. McCormick had come from Dublin to New York, worked in the newspaper field and then went to Portland where in 1858 he was elected mayor and founded the first city daily evening paper, the PORTLAND DAILY ADVERTISER; he also published the first CITY DIRECTORY. Then he took over the management of the CATHOLIC SENTINEL. He was also a leader in the St. Vincent de Paul Society in Oregon. In 1881 he left to become editor of the San Francisco Catholic weekly MONITOR. In 1879 AVE MARIA (Notre Dame) referred to the C.S. as being "in a new form, greatly enlarged; we rejoice in its prosperity at the time of its tenth volume; (it is) a valuable power on the Pacific coast." Mr. Herman returned to the paper for a short time in 1881 but in 1882 sold his interest to Capt. Joseph R. Wiley, who also acted as editor for four years. After a temporary suspension for four months a stock company was formed in 1884 and besides Wiley the clergy came into control with Rev. Patrick F. Gibney and Rev. Louis Verhaag as owners and managers. In autumn, 1885 Abp. Wm. H. Gross purchased the paper as his official organ. He had already been, in 1875, the founder of the Catholic SOUTHERN CROSS in Savannah, Ga. Now in 1886 he appointed Sam J. Gorman as business manager, and M.G. Munley as editor, who worked hard for four years to increase the circulation and prestige; he was also manager and part owner to 1890.

In a sample issue (No 43 of v.19; Ja 3 1889) we noted the archbishop's approbation, M.G. Munley as editor writing an article on Father Hecker's death, an "Irish Letter," Catholic, state and local news, sketches on philosophy, science and the church, very few foreign news notes and none political besides those from Rome, some interest in education, and "Farm Notes." When, on F 6 1890, the paper celebrated its 20th anniversary Pope Leo XIII sent his blessing.

Munley sold his interest to Fr. Verhaag and others; then for a year W.R. McGarry and F.J. McGuire directed the paper and improved it considerably but hard times brought financial losses so that various members of

the archdiocesan clergy were forced to contribute to its survival. At that time (1892) AVE MARIA wrote that the paper was forced to reduce its eight pages to four, though increasing from six to seven columns, because of subscriber's failure to pay.

We note praise in THE ROSARY of My 5 1892 of a keen editorial on "National Degeneration." When, in 1892, Robert Hayden had taken over with Thos. P. Thayne as manager it was said by Palmer & Rey (1892,74) that "the 8-page journal was devoted to the Catholic progress and material development of Oregon, Washington, Montana and Idaho" so that its influence extended to the archdiocese. Around 1894 Rev. R. Orth followed as editor with Henry Reed as publisher. In 1897 it again came under the control of the Archdiocese (W. Schönberg, 116). In Mr 1893 the Archbishop asked Rev. Louis Verhaag to discontinue his REMINISCENCES (q.v. Portland) of F 1897 not to compete THE CATH. SENTINEL. A sample issue of this period (Ja 6 1898) had four pages of seven columns, concentrating on archdiocesan and Irish news, with one essay, "Famous Lady Authors." About 1899 Rev. J.J.O'Riordan continued as editor and publisher; other names such as Frs. Black and Hughes have also come down to us; certainly Rev. Charles J. O'Reilly worked with the paper before becoming bishop of Baker City, a see created in 1903. In 1905 John P. O'Hara was editor who served through the 1920's. He emphasized church news in all parts of the world and tried to give a religious touch to current general news. The new Diocese of Baker City adopted THE CATHOLIC SENTINEL as its organ. An anniversary issue of F 5 1920 (v.51) gave on pp 5-6 a history of the paper, later supplemented by a letter from the editor in 1951. In 1928 under the control of Abp. Edward D. Howard, the Catholic Truth Society of Oregon was established and signed as publisher which it remains to 1960. In the later years we saw the Christmas editions of 1935 and 1937 with 40 and 48 pages respectively. In 1939, or earlier, P.E. Sullivan had joined the staff. In 1950 Rev. Charles M. Smith was manager and editor and in 1959-60 it was Rev. Edmond E. Bliven and Rev. Gorman Hogan. When Sr. Letitia Mary Lyons wrote her dissertation (q.v. bibliog.) she noted there was "much useful historical material" in the SENTINEL. In 1966 the Catholic Truth Society is the publisher, 2816 E. Burnside St., Joseph Sutter is the editor.

Details: At first it was published on Saturday; from 1880 on Thursday as it is at present. This "Catholic family journal" began with four pages, enlarged to eight in the second year and kept it there except for a crisis in 1892 and again in 1897-8. Size of 24x34 in 1870 was reduced to 13x18 in 1871 and the price dropped from \$4.00 to \$3.00; with another slight size change the price was cut to \$2.50 in 1889 and in the crisis of 1897-8 the size was increased and the price again dropped to \$1.50, raised in 1906 to \$2.00, in 1948 to \$2.50, and up to \$3.50 in 1959. \$5.00 in 1966. Circulation began with 800 in 1871, went to 1,500 by 1877, 6,000 in 1880 (acc. to Alden which seems too high), 2,700 in 1895, 1,364 in 1899, 2,242 in 1900, 7,500 by 1930, 12,000 in 1948, 21,500 in 1959, and 23,250 in 1966. By 1966 it had reached v.97.



(187)  
PORTLAND, Ore.

A "FIRST": THE CATHOLIC SENTINEL of Portland was in F 5 1870 the FIRST CATHOLIC WEEKLY NEWSPAPER, even the FIRST PERIODICAL PUBLICATION in Oregon. It also was the "OLDEST" in Oregon in 1966. And it is still "CURRENT".

Sources: Middleton (1893,1908); Baumgartner, 20; LIT. HANDWEISER (1873, col. 362); Steiger (1873); Wynhoven (1939); Pettengill (1870-99); Ayer (1871-); Rowell (1871-1908); Alden (1882,3,); North (1879-80); Dauchy (1890-9); Remington (1893-1901); CPD Meier (1923-32); CPD Wagner (1942-8); CPD (1950-); NCA (1931-); Turnbull, 163; 1951 letter from the editor; letter of Sr. Zita, Nazareth College, Mich.

Locations: Not in AN, ULS. The paper's office, 2006 S.W., 6th Ave., Portland, has an almost complete set. DGU: v.1, no. 1 (F 5 1870) - v.3, no. 48 (D 28 1872) v.5, no. 47 (Ja 1 1875) - v.6, no. 45 (D 16 1875), v.9 complete (F 7-Ja 30 1878-9). National Union Catalog: InU: Centenary edition (1839-1939); MnU and WaU, but without holdings. MiNazC: Christmas editions 1935 and 1937. PPCHi: bd. 1886-7 (Ap 27-D 29), (1888-9), 1890, 1891, miss. one copy each; (1892-99), bd. 1900(1901), 1902-3, almost complete; bd. 1904, 1905, 1906 (1907-8), 1908, bd. 1910 (1911-12), bd. 1913, (1914), bd. 1915-20, (1921), bd. 1922-9; 1930, (1931-6); 1937, (1938), 1939, (1940-2), 1943, (1944-5), 1946, (1947-8).

REMINISCENSES AND CURRENT TOPICS OF  
THE ECCLESIASTICAL PROVINCE (F 1897-Mr 1898)

It was a "Catholic:2", monthly historical magazine in Portland, Ore., concerning church history of the Northwest, founded in F 1897 by Rev. Louis Verhaag (who was partowner and manager for a time of the CATHOLIC SENTINEL, then pastor of St. Francis' church in Baker City, which became in 1907 a second diocese). It lasted only to Mr 1898 because the archbishop asked him to discontinue it, to give more chances for success to the CATHOLIC SENTINEL.

Details: None known.

Sources: only Schönberg, p.55

Locations: Not in ULS. The Oregon Province Archives own "original copies" but Schönberg did not say what exactly.

↓ Portland (1885-early in Ag 1889)  
Mt. Angel, St. Benedict, Ore. (S 1-D 1889; Ja 1 1890-1966+)

- I. SANKT-JOSEPHS-BLATTCHEN (1885-D 1889)  
II. SANKT JOSEPHS-BLATT (Ja 1 1890-1966+)

I. SANKT JOSEPHS BLATTCHEN (small sheet)

This German "Catholic:lc", monthly (semi-monthly) parish paper existed as such only from 1885-D 1889; 1885 seems certain because in 1910 the 25th anniversary was noted. It was begun, published, edited and printed by Rev. Aloysius Sommer\*, rector of St. Joseph's Parish in Portland, for the German Catholics who numbered about 1,000 in 1889.

\*Rev. Dr. Aloysius Sommer came from Bavaria, Germany to the U.S.; he was ordained in Buffalo and after an assignment there went to Oregon in 1866. In Portland he became in 1885, the founder and first pastor of the first German congregation in Oregon, St. Joseph's where he built a school and founded societies for 1,000 parishioners in 1888. He was a priest "with a burning heart," worked hard, for example, being simultaneously professor and chaplain at the state university; yet he found it possible to create the parish-paper, the SANKT JOSEPHS-BLÄTTCHEN. After four years he was too exhausted to continue and sold out to the Benedictines. In 1893 he was transferred to Gervais, Ore., where he was pastor of SS. Gervase and Protase's Church until his death. Somewhat prior to Ap 1894 he had begun an English weekly newspaper in miniature format for the Germans, THE CHRISTIAN FRIEND (q.v. SUPRA) but again had to stop because of poor health. In 1896 the Catholic directories indicated his death. Arthus Preuss in his REVIEW (Chicago, Mr 13 1895, p.4) wrote a eulogy on his friend.

Turnbull, pp.221 and 531 believed a statement in a paper by Rev. Eugene Medwed written at the U. of Oregon School of Journalism, 1937, in which it was said that Fr. Sommer was called in 1889 to the chair of medicine at Washington University in St. Louis. We doubt this as Fr. Sommer was always listed as a pastor in the Catholic directories during his lifetime.

He was experienced and knew the need of reaching the parishioners through the written word in addition to the Sunday sermon. With the most primitive press, aided by his nephew, he printed the little publication which was well-liked and helped in reviving the religious life of the parish and its societies. In Ja 1889 Fr. Sommer enlarged it with the intent of publishing it semi-monthly which he achieved only for a short period since his nephew went off to the university, Sr. Dominica of the school had insufficient time and she too was overworked. When he found the Benedictine monks at Mt. Angel were interested he sold it to them with the press for \$2,000. The outfit arrived in Mt. Angel on Ag 18; with some help from Fr. Sommer, Rev. Leo Hübscher took over and published the next copy on S 1 1889, continuing thereafter under this title to D 1889.

(189)  
PORTLAND, Ore.

Details: the parish paper had 4 pages, 6x9, at first in two columns, then in Ja 1889 with three. It was priced at 50 cents to D 1889, having then completed four volumes.

Sources: Tíme, 105; article by I.M. Goebel; REVIEW (Chicago) 13 (1895), 4, about Sommer; 25th and 50th jubilee editions of ST. JOSEPHS-BLATT (1910, 1935); Turnbull, 211.

A "FIRST": The SANKT JOSEPHS BLÄTTCHEN of Portland was in 1885 the FIRST CATHOLIC PARISH PAPER in Oregon.

Locations: None noted but Benedictine Press, Mt. Angel, may have copies

## II. SANKT JOSEPHS-BLATT

The BLÄTTCHEN had changed to a BLATT, from a local parish-paper to a German "Catholic:lb", (recommended by many bishops) weekly newspaper (Ja 1 1890-1966+). Since the little paper had increased its circulation at Mt. Angel the Benedictines hoped to develop it into a national Catholic family newspaper for the Germans of the U.S. and Canada. Rev. Leo Hübscher remained its editor for a short time before he went to the Catholic University of America in Washington. The Benedictines signed as publishers and used Dr. Sommer's press for printing. In 1891 Bro. Coelestine Müller, a learned Swiss printer, took over both as printer and manager and soon also as editor, with the exception of 1899-1900, (when Rev. Barnabas Held substituted for him) until his death in 1927. He managed well, procuring good agents in all states and entertaining writers for the paper while he kept the local, national and international world picture as his domain. In particular the paper was aimed to develop devotion to St. Joseph; in general, its purpose was to instruct and to entertain.

By 1895 when the circulation had grown to some thousands it was necessary to have a better press which the Prior Gottwald purchased; this permitted an enlargement of the paper to a standard size, with eight pages in 1896 as well as providing a means for book printing. In that year the same prior also purchased Rev. Franz Luebbermann's DER ARMEN SEELEN FREUND (q.v. supra), the German sister-edition of THE POOR SOULS' ADVOCATE (q.v. Evansville, Ind.) which had just expired. Since it was a monthly rather than a weekly it required publication by itself but yet we saw in our paper's history the title: ST. JOSEPHS-BLATT UND ARMEN SEELEN FREUND (1899); perhaps this was done to encourage subscription to both at a lower price with delivery once a month at an appropriate time with the weekly.

(190)  
PORTLAND, Ore.

Since 1898 annual calendars in English and in German were published (q.v. ST. JOSEPHS KALENDER, Mt. Angel); the latter was given to readers of the German paper and also sold separately.

By 1908 as a result of a great increase in circulation the printing shop, which was too far away from the newly built monastery on the hill, had to be replaced by a new and closer plant. We note too that since 1900 there existed besides the "national" edition a "Küstenausgabe" or "coastal edition" but we have no details.

In 1910 the paper celebrated its 25th jubilee and issued a special edition, richly illustrated. We have no circulation figures of these pre-War years but they must have been higher than the 25,000 in 1935 because the history notes that during and after World War One the German paper was sometimes forbidden and lost many subscribers, never regaining its highest figure. The addition of new departments, i.e., a ladies' page, helped in a limited way. Bro. Coelestine's death in 1927 was a great loss for he had won recognition from many bishops as well as the papal blessing. Mr. Johann von Weiss, who replaced the brother as editor, was supported by Fr. Blümmel as manager, soon replaced by Rev. Markus Schmidt (-1934) and soon after by Rev. Francis Burger. The latter seems somehow to have taken the place of Mr. von Weiss after 1935; certainly he was listed as editor in 1945, followed by Rev. Romuald Edenhofer (1952-). In 1935 the 50th jubilee edition was published, again with a history. In 1960 the paper has the sub-title: "Nationale Katholische Wochenzeitung" with the Benedictine Press as publisher. It still carried weekly news from all over the world but particularly from Rome and Germany, together with American and local (Mt. Angel) news; there are the usual doctrinal sections, a serial, a ladies' page, etc.; a stated purpose is to raise funds for religious vocations. In 1966, still written in German, it has as editor Joseph Sutter, Mt. Angel Abbey is named now as publisher.

Details: it was generally published on Thursday (only on Monday in 1932); its 4 pages of 6x9 were gradually changed, especially after the new press was introduced, to 12x17 $\frac{1}{2}$ . Price ranged from 50 cents and 75 cents in 1895 to \$2.00 in 1936, \$3.00 in 1948 and \$4.00 in 1960. Circulation figures rise and fall: 1890: 1,200; 1895: 2,500; 1898: 4,250; prior to 1914 up to about 35,000, with a great drop after 1914 and then a rise to 23,294 in 1924, to 25,000 in 1935-6, down to 10,000 in 1948, to 7,000 in 1952, and finally 5,248 in 1960. From its start in 1889-90 it produced 73 volumes by 1960-1. In 1966 no circulation is given.

Sources: Middleton (1893, 1908); Timpe, 17, 30, 32, 105; article by I.M. Goebel, 107-8; Hoffmann (1889-1913); Baumgartner, 97; Dauchy (1894-9); Rowell (1895-1901); Ayer (1914-1960-); Batten (1897); Tobias (1890); Keiter, 126; Piusverein (1907); CATH. WRITER (1944-5); CPD Meier (1923-32); CPD Wagner (1942-8); not in CPD; NCA (1931-); 25th and 50th jubilee editions of ST. JOSEPHS-BLATT, and letter from the Benedictine Press in 1951; Turnbull, 221; Arndt-Olson.

Locations: Not in AN, ULS. Benedictine Press, St. Benedict, Oregon has its files not given. PCU: 25th and 50th jubilee editions of 1910 and 1935; also current numbers 1955-1960. MoSC 15,27-45, 47-50, 52-53 (1903...-1940); KAS: [35] -[39-41]+. Arndt-Olson found in Germany, Stuttgart, Institut für Auslandsbeziehungen, the years: 1929-32.

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- Letters: different letters were exchanged with Mt. Angel's Abbey.

HOLDINGS IN THE STATE: The CATHOLIC SENTINEL almost complete in the office of the current paper (1966). All publications of Mt. Angel, St. Benedict, Ore. are more or less complete in the office or library of the monastery.



(192)  
OREGON

ALPHABETICAL TABLE: OREGON

No	Lang	Title	Place	Freq	Type	Cath	Time
1	E	Archangel	Portland	mo, q	sch-p	lc	1873(4)-85
-	G	Armen Seelen Freund (Evansville, Ind.					S 30 1888-S 1896)
		Mt. Angel		mo	mag	lb	0 1896-F 1949
		- Banner	see Mountaineer	-			
2	E	Catholic Sentinel	Portland	w	n	lc	F 5 1870- 1966+ la
3	E+G	Christian Friend	Gervais	w	n	lc	?-Ap 1894-95?
		- Collegian	see Mountaineer	-			
4	E	Mt. Angel Magazine	Mt. Angel	mo	mag	lb	0 1899-S 1927
		The St. Joseph's Mag.				0	1927- 1966+
		- Mt. Angel's Student Banner	see Mountaineer	-			
5	E	The Mountaineer	Mt. Angel	mo	sch-p	lc	S 1889-Je 1890
		Mt. Angel Student's Banner				N	1890-Je 1895
		Banner or Mt. A. Banner				N	1895-Je 1906
		The Collegian				N	1906-Je 1912-?
6	E	Reminiscences and Current Topics of the Eccles. Province	Portland	mo	mag	2	F 1897-Mr 1898
7	G	Sankt Joseph's Blättchen	Portland	mo	par-p	lc	1885-D 1889
		Sankt Joseph's Blatt	Mt. Angel	w	n	lb	Ja 1 1890- 1966+
		- St. Joseph's Blatt	see St. J.'s Blättchen, or Portland see Mt. Angel				
8	G	Sankt Josephs Kalender					
			Mt. Angel	ann	cal	lb	1898-1960?
	E	St. Joseph's Calendar					

STATISTICAL CONCLUSION:

<u>Number:</u>	8 periodicals + 1 from another state	=9
<u>Language:</u>	6 in English (one for German readers; one with a German edition); 3 German	=9
<u>Places:</u>	Gervais:1; Mt. Angel, always means at St. Benedict, Ore.: 5; Portland: 3 (and one changed to it)	
<u>Frequency:</u>	weekly:2 (one changed to w); monthly:6; annually:1 (means two editions)	=9
<u>Type:</u>	newspapers:2 (one par-p changed to n); magazines:3; calendar:1 (means two editions); school-paper:1; Parish paper:1	=9
<u>Catholicity:</u>	"Catholic by purpose", official (la) (one lc became a "la"); not official (lc):5; published by an Order: (lb): 3 (one lc became lb)	=9

CHRONOLOGICAL TABLE

	1870	1880	1890	1900
	o123456789o	123456789o	123456789o	123456789o
Cath.Sentinel,Po.				
F 5 1870-1966+	XXXXXXXXXXXXXXXXXXXXXXXXXXXX-			1966+
Archangel, Po, 1873-5	XXX			
Sankt Jos.'s Blättchen,Po,				
1885-D 1889 and Sankt Josephs		XXXXX		
Blatt, Mt.A., Ja 1 1890-1966+			XXXXXXXXXXXX-	1966+
Mountaineer, Mt.A.,S 1889-Je 1890			XX	
Mt. Angel Student Banner,N 1890-Je 1895			XXXXXX	
Banner or Mt.A.Banner,N 1895-Je 1906				XXXXXX-1906
The Collegian,N 1906-1912-?				-1912-?
Christian Friend, Gerv.,?-Ap 1894-95?			?XX?	
Armen Seelen Friend (1888-96)		xxxxxxxxx		
Mt. Angel, O 1896-F 1949				XXXXX-1949
Reminiscences...,Po, F 1897-Mr 98			XX	
Sankt Josephs Kalender and				
St. Joseph's Calendar, Mt.A., 1898-1960?				XXX-1960?
Mt. Angel Magazine,Mt.A., O 1899-S 1927				XX-1927
The St. Joseph's Mab., O 1927-1966+				-1966+

CONCLUSION:

Noteworthy is that the first publication attempted was successful and is now also the oldest title. Striking it is also that it was never disturbed by a rival, since the German papers, being national and not local, did not interfere with circulation. It has not occurred often that four of seven items continue into the 20th century, that even three are current in 1966, that only one is completely local (the school-paper), because the Cath.Centinel though created for Oregon was also read in the nearby states without diocesan paper.

"FIRST": THE CATHOLIC SENTINEL of Portland was on F 5 1870 the FIRST CATHOLIC WEEKLY NEWSPAPER, even periodical publication in Oregon.

"OLDEST": the same, in 1966: 96 years old; the St. Joseph's Magazine: 77, the St. Josephs Blatt: 75;

"CURRENT": in 1966+ the just named three ones, two in English, one in German.

(194)  
RHODE ISLAND

R H O D E    I S L A N D

Central Falls  
Pawtucket

Providence  
Woonsocket

HISTORICAL BACKGROUND: RHODE ISLAND

- 1776 The shore of Rhode Island had been discovered by early navigators. In the middle of the 17th century settlers began to come. Four towns were established, Providence one of them. When the THIRTEEN STATES were united (1776), Rhode Island was one of them, their smallest, Providence the capital. The colony's selfgovernment declared its inhabitants freedom in their religious belief. In that time, no Catholic lived in the state, but slowly the Irish and Canadians arrived, their number had grown
- 1828 to about 1000 Catholics in 1828. Ecclesiastically belonging to the diocese of Boston, its bishop Fenwick sent them a priest in 1828, another in 1830, to Providence especially. The CATHOLIC DIRECTORY of 1838 lists Rhode Island still as a "mission" of Boston. After 1840 more Irish and French-Canadians (the latter also called Franco-Americans) arrived to settle. It is amazing how some layman of Providence under these conditions, no church, only a visiting priest, dared to establish a Catholic periodical,
- 1843 prior to My 6 1843 and with a name: The PROVIDENCE CATHOLIC LAYMAN, but it disappeared after two numbers.
- 1844 In 1844 the DIOCESE OF HARTFORD (Conn.) was created, taken away from Boston which comprised besides Connecticut also Rhode Island. The first bishop was William Tyler (two others followed him to 1872), who resided not in Hartford but in Providence, R.I. Its first church of 1848, SS Peter and Paul, was made in 1849 the cathedral. Pawtucket and Woonsocket (first church in 1847) had been visited by Rev. James Fitton, who was one of the three first consecrated priests in Boston, then working in Hartford, also as editor of the CATHOLIC PRESS in 1831. Then he was pastor of Pawtucket's first church, St. Mary's; Providence had in 1849 a second church, in 1861: 6 and some chapels up to 1872. 1,294 German-speaking Catholics (acc. to Arndt-Olson) had immigrated to Rhode Island but we were not able to find, prior to 1910, a church established for them. The number of other places with a church or service provided grew from 10-21 to 1,872 (CATH.DIR.).

(195)  
CENTRAL FALLS

- 1872 In 1872 Rhode Island was taken away from Connecticut, became the DIOCESE OF PROVIDENCE, not of Rhode Island, because a part of Massachusetts was added. The first bishop was Th.F.Hendricken who encouraged a diocesan paper, which is current in 1966. The diocese counted 125,000 Catholics who were served by 53 priests in 43 churches and 7 chapels. Providence kept the cathedral and added 7 churches, Pawtucket one French church, Woonsocket one, too, for the Canadians. Central Falls was as place the first time mentioned in the CATH.DIR. of 1873 with one church, to which a French one was added. After 1880 Italian, Portugese and Polish Catholics arrived for whom in Providence churches were erected. Providence had become the city with 75% Catholics of its population in 1899. The diocese counted then 275,000 Catholics; 189 priests worked in 85 churches and 20 chapels. Only in 1905 the CATH. DIRECTORIES inform that the part of Massachusetts was given back to its state, so that the diocese of Providence was identical with the state of Rhode Island; counting 200,000 Catholics and 199 priests.
- 1880
- 1899

See the conclusions with the TABLES how the created papers and magazines fit in historically and that from all the foreigners in Rhode Island up to 1899 only the Franco-Americans produced printed papers.

CENTRAL FALLS

mentioned in the CATH. DIR. only 1873 ff., had two churches, one of them for the French Canadians, also some priests. It must have been a very small place in the 19th century without newspapers because Ayer does not list it,[which he knew].

Central Falls (1880-90)  
dated also for Pawtucket (1885/86)  
and Providence during 1886/87.

THE CATHOLIC TEMPERANCE ADVOCATE (1880-99)

It was a "Catholic:2", monthly society-paper (newspaperlike), the organ of a branch of the Catholic Total Abstinence Union, which had been founded by Rev. Theobald Mathew for the U.S. at Baltimore in 1872. This organ was published for the state of Rhode Island at Central Falls during 1880-99, but was also "dated" for Pawtucket in 1885/6 and had even been "moved" to Providence in 1886, and 87, as Rowell listed it. Ayer has listed it with interruptions to 1899. That may be the end-date; Middleton and Baumgartner did not give one. Acc. to Rowell and Ayer John McCusker was its editor and publisher, but there was also given The Catholic Advocate Publishing Co.

(196)  
CENTRAL FALLS

Details: 8 pages, 30x43 inches, slightly varied; 75 cents; circulation in 1880:3,000, in 1885: 2,000 copies.

Sources: Middleton (1893); Baumgartner, 30; Rowell (1880-87); Ayer (1880-99).

A "FIRST": The CATH. TEMPERANCE ADVOCATE of Central Falls in 1880 was the FIRST CATHOLIC SOCIETY-PAPER in Rhode Island.

Locations: Not in AN, ULS.

L'ESPÉRANCE (Mr 1891-99)

This Franco-American, "Catholic:lc", weekly newspaper, written in French, was established in Mr 1891 and lasted at least to Mr 22 (holdings) 1899 (AN and Belisle); THE CATH. YEARBOOK lists it to 1901, Hoffmann even to 1908, but both are not reliable for end-dates. It was founded by J.-Misaël Authier (see also Wi/Ha:79 and L'AVENIR NATIONAL, St. Albans, Vt. and see New York:v.II Index), also edited and published by him, Tétrault adds "it is a carefully edited French journal, appreciated by the Franco-Americans of Rhode Island". In the paper Authier urged American naturalization with articles that "were inspiring and well written, greatly influencing fellow French-speaking immigrants". In 1898 the paper was sold to Ambroise Choquet (see also Choquette, a biogr. see with Wi/Ha), who had come as judge to Central Falls and published the paper for 6 months, to 1899.

Details: published Wednesday, as written on Belisle's fasimile of Ja 10 1893, v.2 no. 185; nothing else could be found.

Sources: AN; Belisle 34 and after 343 the facsimile; Tétrault 36; Hoffmann (1892-1908); CATH. YEARBOOK OF NEW ENGLAND (-1901); letter of Dr. Th. Martin; Wi/Ha, Part 10:MASS, 79,96 and Part 14, II: N.Y.,113.

Locations: AN: RHi:1891-Mr 22 1899.

——— { LE JEAN-BAPTISTE  
Pawtucket (1892-1933)  
(destined also for Central Falls (1892-94)).



## CENTRAL FALLS/PAWTUCKET, R.I.

LE PEUPLE (?1882-?)

an edition of COURRIER DE WORCESTER, Mass.

This was a Franco-American, "Catholic:3", weekly newspaper, written in French, as an edition of LE COURRIER DE WORCESTER, Mass., F 1880-Ja 1891 (see Wi/Ha, p.129/30) which created 7 editions for other cities, one of these: LE PEUPLE, (see a second one for Rhode Island: COURRIER DE WOONSOCKET, S 1880-92). LE PEUPLE existed for a short time Ayer listed it only once in 1882. Publishers and editors were of the ones of the main-paper in Worcester, the Brothers Victor and Louis-A. Bélanger (Belisle 226 and see Wi/Ha, 129-31), no local editors known.

Details: None known.

Sources: Belisle 30, 226; Tétrault 27; Ayer (1882). Wi/Ha, Part 10: MASS., 129-31.

Locations: Not in AN for Central Falls, R.I.

PAWTUCKET

situated  $4\frac{1}{2}$  miles of Providence. The CATH.DIR. lists the place as having St. Mary's church (1848), in 1873 a second for the Franco-Americans. Ayer gives in 1904: 39,231 inhabitants, keeping up two secular newspapers, no French or Catholic one.

L'AMI DES FAMILIES (Ap 1883-?)

It was a Franco-American, "Catholic:3", monthly magazine, written in French; we have not found further information.

Details: None

Sources: Belisle 31; Tétrault 30.

Locations: Not in ULS.

— { CATHOLIC TEMPERANCE ADVOCATE  
see Central Falls (1880-99)  
dated also for Pawtucket (1885/86)

LE JEAN-BAPTISTE (1892-0 1933)

see Northampton, Mass. (F 24 1875-1883)

as an edit. of TRAVAILLEUR, Worcester, Mass. (Je 1883-92)

as edit. of LE NATIONAL, Lowell, Mass. (F 17 1892-94)

and an office in Pawtucket (1892-94).

LE JEAN-BAPTISTE was a Franco-American, "Catholic:lc" weekly (tri-weekly 1899) newspaper, written in French. It was located in Pawtucket first only with an office for Central Falls and Providence from 1892-94, when it was completely in the hands of B. Lenthier (see also Wi/Ha, Part 10, p.96-; 112-; Part 14, II, 111-), being used as one of 17 editions to campaign for a Democate President in 1892. The business manager was then Jean-Baptiste S. Brazeau (see Wi/Ha, Part 10, 114). While most of the editions collapsed, this was kept after Fall 1892. In Belisle's book a facsimile printed there states:

Ja 12 1893: Le Jean-Baptiste: "La langue et les traditions de nos peres", Thursday, \$1.50, Benjamine Lenthier, director, proprietor. Jean-Baptiste S. Brazeau, business manager, office Pawtucket, also for Central Falls and Providence. A circulation of 4,800, a large format with 8 columns."

In 1894 (Wi/Ha, Part 10, 113-115) Brazeau purchased the paper and kept it in Pawtucket, wanted to publish it semi-weekly and took as editor François-Oliver Asselin (Wi/Ha, Part 10, 73, 97, 114; and part 14, II, 114) in 1895/96 but he did not dare to risk it now. In 1899, then, Rowell listed the still democratic paper as "tri-w", though our French sources do not mention this attempt. In 1899 J.L.J. Dupuy (Wi/Ha, Part 10, 114) who had been in 1893 with LE PROGRES in Manchester, N.H., edited the again weekly paper. After him Brazeau was editor and publisher, the office at 355 Main St. Later Mlle Henriette Brazeau had become the owner and she sold it on F 10 1933 to Morris Mogelever. The paper had ceased its publication; he tried to revive it with Louis-G. Bernier as editor; he was obliged to stop after 5 months, in 0 1933. He sold title and material to the company of the FRANCO-AMERICAIN in Waterville, Me. LE JEAN-BAPTISTE, (esp. important for Pawtucket,) had in 1933 become one of the oldest Fr.-Am. papers, it also was one of the few kept by the CATH. DIRECTORIES as being "Catholic".

Details: published Fridays, 4 pages, 20-26 inches, \$1.00; circulation in 1914:12,000, in 1918:14,000, in 1928:4.250, in 1933:4,000 copies.

Sources: see with Wi/Ha, Part 10:MASS., 96-100, 113-15, Belisle 126/7, Tétrault 19, Houle 98; Hoffmann 1894-1913; Rowell (1903-8); CATH. YEARBOOK OF NEW ENGLAND (1896-1904); Ayer (1892-1933); CPD Meier (1928-32); NCA (1931-36); Wi/Ha, Part 10:MASS. and Part 14, II:N.Y., pages given above.

Locations: AN for Pawtucket: IU[D 14 1917-Ag 23 1918]; MWA: Je 30, 1933; RHi: 1897-F, J1 17-Ag 11 1933; RWoU: a set.

(199)  
PROVIDENCE, R.I.

PROVIDENCE

the state capital, became in 1844 the See of the bishop of the diocese of Hartford, Conn., in 1872 of the diocese of Providence (see with Historical Background). The city's Catholics consisted mostly of Irish less of French-Canadians. It is astonishing nevertheless that from the 8 churches in 1899 none was French. Ayer listed in 1904 for the city 175,597 inhabitants having 24 secular newspapers and one Catholic, the in 1903 newly founded TRUE VOICE.

— { THE CATHOLIC TEMPERANCE ADVOCATE  
see Central Falls (1880-99)  
listed for Providence (1886/87)

THE JOURNAL OF THE AMERICAN-IRISH HISTORICAL SOCIETY (1898-1941)  
see Boston, Mass (Wi/Ha:Mass., 51) (1898-1908)  
Providence (1909-10); New York City (1910-41)

It was an Irish, "Catholic:2" annual society-paper, reports and historical studies combined, very irregularly published; it ended with v.32 in 1941. In Providence (1909/10) Zanslaur Lee was the editor of the vols. 8 and 9, who also later belonged to the editorial board to 1923.

Details: mostly  $6\frac{1}{2} \times 9\frac{1}{2}$  inches, the annual between 134 and 588 pages.

Sources: the originals in NNAI seen.

Locations: ULS has many holdings listed; NNAI, DLC, DCU have copies, we saw.

PROVIDENCE CATHOLIC (1892-?)

It was a "Cath.:1c", monthly magazine of "general character" (Middleton, 1893); Rev. Lucey (III, 152) took it to his list of magazines but doubted if it really came into existence.

Details: None

Sources: the two mentioned.

Locations: Not in AN or ULS.

THE PROVIDENCE CATHOLIC LAYMAN (prior to My 6 1843:2 nos.)

About this "Catholic:lc", perhaps monthly magazine, we found THE PILOT, Boston saying on My 6 1843: "Rhode Island saw a brief experiment in Catholic journalism when in Spring 1843 THE PROVIDENCE CATHOLIC LAYMAN appeared in two diminutive numbers and then collapsed for lack of support." In New York City was made a similar attempt by laymen in Ja 1847: THE LAYMAN'S OFFERING, also very shortlived.

Details: "diminutive".

Sources: Boston PILOT (My 6 1843); Lord, see Gen.Bibliography, mentioned it in note 15 of v.I, p.338.

A"FIRST": The PROVIDENCE CATHOLIC LAYMAN is somewhat prior to My 6 1843 the first periodical publication of the Providence and of Rhode Island.

Locations: Not in AN, ULS.

———— PROVIDENCE VISITOR see VISITOR

VISITOR\*

I THE WEEKLY VISITOR (O 1875~~⊗~~-S 30 1876)

II VISITOR (O 1876-?1898)

III PROVIDENCE VISITOR (?1898-1966+)

\*Middleton had the title "Catholic Visitor" in 1893; AN, Alden and Ayer: "Weekly Visitor" in 1884; in 1880 it was "Visitor", and Batten in 1895 listed it the first time, then furtheron: "Providence Visitor".

⊗ Most sources have 1875, but surprisingly Baumgartner and the Cath. Press Directories as well as today the paper itself give 1873; that is acc. to the story given by Cullen, in 1912 editor of the paper, not possible, Rev. Lucey (himself has 1873), checking v.25 no. 1 as "O 1 1899", let us count back to v.1 no 1 as O 1875. AN has this date, too.

I THE WEEKLY VISITOR

Only Rev. Cullen's information made the first year clear. The paper was a "Catholic:lc", weekly newspaper but in the form more like a parish-paper; Rev. Cullen must have seen the copies; "it was published by Andrew P. Martin at 369 N. Main St., containing a serial story, an editorial page that discussed most capably topics suggested by the Church

Calendar or other religious problems; a puzzle corner, doings of the State House of R.I. Bishop Thomas F. Hendricken was deeply interested in the paper, and Rev. William Kelley and Rev. P. Galvin were among the most valued contributors. For the Irish readers good use was made of the KILKENNY JOURNAL for selected news."

On S 30 1876 the paper announced that its first volume is completed, that Mr. M.A. Walsh, a well known journalist in the city (what lets us think it is the same Walsh who in 1870/1 founded the WEEKLY REVIEW, q.v.), becomes the proprietor and publisher of the "VISITOR" (Cullen, p.454) now in the form of a regular newspaper.

Details: None

Sources: Cullen (see Spec. Bibl.) 454; Lucey V, 44; VI, 60; "Visitor superseded the Weekly Visitor".

Locations: AN has "Weekly Visitor": 0 1875-1884; no holdings prior to 1878.

## II VISITOR

It was a "Catholic:la", official organ of the diocese of Providence, a weekly (1890-92 semi-weekly) newspaper, with M.A. Walsh as proprietor and founder, Bishop Thomas F. Hendricken the co-founder (Lucey V, 491) in 0 1876. Walsh was the manager (the editor also?). He was successful, Cullen states that the paper was in 1879 enlarged and read throughout R.I. and in many parishes of Massachusetts. Walsh had become an important factor in the Catholic life of the diocese. Did he write the editorials? Cullen says "the weekly's arrival was each week anticipated...with curiosity and pleasure". The bishop assisted and encouraged him in order to give the paper an official character. Rather early after 1876 a Board of Directors was appointed to determine the policy and at times to contribute. Editors were prior to 1893 Rev. J.C. Tennian of St. Mary's in Pawtucket then Rev. Michael Cassidy of St. Charles, Woonsocket. At least since 1888 existed the Visitor Pub. Co. Ayer mentioned in 1890 and in 1892 an added local Sunday paper. In Ap 1893 George Parsons Lathrop\* was hired as editor to give the pastors more time for their

\*THE CATHOLIC SCHOOL AND HOME MAGAZINE had received in J1 1893 the VISITOR and stated that "the editorial management of G.P. Lathrop is an excellent guarantee for its being one of the best weeklies to do good for religion and country."

parishes. Lathrop left after about 6 months, finding it too difficult to reside in New London and to edit a weekly in Providence. Again Rev. J.C. Tennian was taking over the editorial chair, with the help of the



priests of the diocese. From 1895-97 Dr. M.A. Walsh substituted; in 1896 was found Rev. Austin Dowling\* as editor (Cullen 255). But he remained only to 0 1898.

\*he had belonged to the faculty of St. John's Seminary, Brighton, as professor of history. He also has done parish work and was a regular contributor to the editorial columns as well as a writer of articles on historical topics. In his formal greetings in 1896 he explained how important a Catholic paper is in each household.

Rev. Thomas Kelly followed him. A letter from Rev. Lucey tells us that Kelly's library is now with the Dinand Library (Worcester), and that there is also an autobiography of Fr. Kelly in which he is speaking about this editorship. Rev. Kelly had been professor in Mt. St. Mary's Seminary at Emmitsburg and was very qualified to guide a paper. He resigned in 0 1901. The CATH. BUILDERS, IV, 225, call the paper "vigorous" and of "general interest" in that time. The next editor was Rev. Cornelius Clifford, who had before been Fr. Kelly's assistant and remained to 0 1903. Dr. Rivier (acc. to Cullen) followed, then James J. Conway who was, besides being editor, also manager (did Walsh have the position till now?) in 0 1904 and since then priests of the diocese were filling these positions: Msgr. Peter E. Blesing, Rev. Michael F. O'Brien (-1912), and Rev. Thomas F. Cullen, now himself (-1919); then Msgr. James O'Brien became the managing editor.

### III PROVIDENCE VISITOR

Around 1928 it seems the paper had adopted this title; Msgr. O'Brien was still there, followed only in 1935 by Rev. Francis J. Deery. In Je 1936 Rev. Joseph Bracq became his assistant, the paper had then a home, 25 Fenner St., the VISITOR Building and a well equipped printing plant. Around 1950 Rev. Bracq was himself editor and manager to be followed in 1960 by Rev. Edward H. Flannery, still there in 1966, and the publisher: The Visitor Printing Co.

Details: issued Saturdays (-1899), Fridays (?1928-), Thursdays (1950+); 4 pages (1886), 6 (1890-94), 8 (1895-1907+), of about 18x26 inches (1886-94), 21½ (1895-7), priced \$1.50 (1890), 2.00 (1893-1948), 3.00 (1950-), 4.00 (1960+). It circulated 800 in 1880, 4,000 (1886), 8,000 (1895), 5,000 (1905-8), but 1928:36,550, 1932:34,273, 1942: 61,400, 1950: 35,500, 1960:34,650 and 1966:60,806.

Sources: Middleton (1893); Hoffmann (1896-1903); Baumgartner; Lucey V, 491; VI, 60 and letter; CATH. BUILDERS IV 225; Alden (1886); Rowell (1901-8); Ayer (1880+), Batten (1895,97); Dauchy (1890); Remington (1900); Pettengill (1890); Severance (1908); Cullen: CATH. CHURCH IN R.I., pp.452-56; CPD Meier (1828-32); CPD Wagner (1945, 48); CPD (1950+).

(203)  
PROVIDENCE/WOONSOCKET, R.I.

A "FIRST": THE VISITOR of Providence, in O 1875 was the FIRST English CATHOLIC NEWSPAPER of Rhode Island. THE VISITOR or PROVIDENCE VISITOR is in 1966: 99 years old and the OLDEST CATHOLIC periodical publication in Rhode Island. In R.I. it is also the only CURRENT Catholic paper of the 19th century.

Locations: AN: IU:Mr 22 1918+; MB;Ag 21-0 2 1880; Ja 8, 29, Mr 5 1881; MWA:Ap 6 1878; Je 21 1879, Ap 7 1911; MWJ copy from old file card, Lucey PPCh: [1886-95; 97-98; 1901-8; 1910-14; 18; 20-22; 31;33]; RHi: O 1876-S 16 1910; 1911+; RP:Ap 19 1912.

\_\_\_\_\_ WEEKLY VISITOR see VISITOR

THE WEEKLY REVIEW (Je 18 1870-My 27 1871)

It was a "Catholic:lc" weekly newspaper, started and published by Walsh and Hanrahan. Our only source, Cullen, does not give Walsh's first names, we suppose it is the same M.A.Walsh who became in 1876 the proprietor of the VISITOR and is then introduced as a well known journalist of the city. In that case we may believe it was he of the two who also edited the paper. Our source, Rev. Cullen, later editor of the VISITOR must have seen copies of this Review, because of the following long quote out of the first number announcing itself as a "First Class Family paper which will give a weekly resumé of news, foreign, domestic, topics of the time...agriculture, science, art and theology(!)...leading editorials, 'Woman's Suffrage'...It lived less than a year because of lack of support."

Details: None.

Sources: Cullen (see Spec. Bibl.) p.452/3.

Locations: Not in AN, ULS.

WOONSOCKET

16 m from Providence. Its early Catholics were visited by Rev. James Fitton, sent by Boston's bishop, before the town had its first church in 1848, a second only in 1886 for the French-speaking Catholics. They established newspapers before they got a church of their own. Ayer in 1904 states that the city counted then 28,204 inhabitants and kept 7 secular newspapers, including the Catholic:LA TRIBUNE.

LA CLOCHE DU DIMANCHE (S 1899-1906)

It was a Franco-American, "Catholic:lc", weekly newspaper, written in French, was established in S 1899 (acc. to Belisle it lasted only 3 months). Ayer listed it to 1906 (Hoffmann to 1908, is not reliable in end-dates). It was founded by a Belgian, Gontran Vekeman who signed his articles "Jean des Erables", so, too, in LE PROGRES of Woonsocket (q.v.). As editor he was praised writing "interesting and instructive", thoroughly Catholic "marquée...les plus pure doctrine du catholicisme" (Belisle 199); it was published by the Tribune (see as paper) Pub.Co. Dr. Th.Martin confirmed the above statements.

Details: 16 pages, 9x12 inches, \$1.00 (1901-1906).

Sources: Belisle 199; Ayer (1901-1906); Hoffmann (-1908); letter of Dr. Martin.

Locations: Not in AN, ULS.

LE COURRIER CANADIEN (S 1875-76)

as edit. of LE TRAVAILLEUR, Worcester, Mass. (1876-91)  
as edit. of LE NATIONAL, Lowell, Mass., then  
called LE FOYER CANADIEN (1891-D 1892)

It was a Franco-American, "Catholic:lc", weekly newspaper, written in French. It was the property of G. Labelle and Joseph L. Daignault (see for titles and names Wi/Ha: Part 10:MASS.'s Index). The latter had moved from Worcester, where he was the co-editor of LE JEAN-BAPTISTE, to Woonsocket, became the co-founder and co-owner of the COURRIER and also of LE REVEIL (q.v.). He partly also edited the COURRIER until he took Dr. G. Archambeault as editor from Ap-Je 1876. The paper was instructive, patriotic and religious, politically neutral. But it was near dying in 1876. Still in that year Ferdinand Gagnon from the TRAVAILLEUR in Worcester (see Wi/Ha, Part 10 p.138/39) helped it to survive but only in making the COURRIER an edition of LE TRAVAILLEUR. Daignault died before Christmas. Gagnon published also LE JEAN-BAPTISTE in 1876. Both papers were continued until 1891, resp. 92, when B. Lenthier purchased them, changing the COURRIER's title to LE FOYER CANADIEN which was published with Lenthier's LE NATIONAL in Lowell, Mass., to take part in the propaganda for a democratic president in 1892. With most of the other 17 papers of that chain it collapsed in D 1892.

Details: published Saturdays (1876), Thursdays (1878-80); 4 pages, 28x41 (1878), 24x31 (1886), 20x26 (1889); \$2.20 (1878); circulation: 2,100 (1886), 2,150 (1889).

(205)  
WOONSOCKET, R.I.

Sources: Belisle 29, 194; Tétrault 23; Ayer (1876-91); Rowell (1876-92); Cook (1876); Wi/Ha, Part 10:MASS., for editors' names and pp 96-.

Locations: Not in AN or ULS.

LE COURRIER DE WOONSOCKET (S 1880-Fall 92)  
was an edit. of LE COURRIER DE WORCESTER, Mass. (F 6 1880-Ja 1891)  
then there of LE COURRIER DU NOUVEAU MONDE (Ja 1891-1892),  
then of LE NATIONAL, Lowell, Mass. (early-end of 1892)

The edition in 1880 (see its sister-edition LE PEUPLE, Central Falls, R.I.) was like the main-paper (see Wi/Ha, Part 10, p.130/31) a Fr.-Am., "Catholic:lc", weekly newspaper, written in French from S (MWA checked their copy: v.1 no.9 as Oct 7 1880: makes no. 1 Sept.) 1880 to early 1892. It was owned, published and edited by the two brothers Victor and Louis-A. Bélanger or in 1884 listed: Bélanger and Adams, when Bélanger tried for a week (Ja 9-16 1885) to publish the COURRIER semi-weekly when the title perhaps was LE COURRIER DU RHODE ISLAND, since it was destined for the entire state (not to be confused with that title of 1873/4). Early in 1892 B. Lenthier purchased the paper and made it the edition of his NATIONAL in Lowell, Mass. (see Wi/Ha, Part 10, pp.96-) to help the Democratic party's preparation for a Democratic president in that year (like the COURRIER CANADIEN of Woonsocket). It went out of existence in Fall of 1892.

Details: published Thursdays (1882), Sundays (1884-); 4 pages (1882/3); 8(1884-); 25x38 inches, slightly varied; \$1.50.

Sources: Belisle 30/31 after p.434 facsimile of title page: Mr 15 1883; Tétrault 27; Dr.Th.Martin letter; Wi/Ha, v.10: MASS: 96-, 129, 130/31; MWA letter; Rowell (1882-84).

Locations: AN: MWA: v.1 no.9(0 7 1880); RWoU: Mr 15 1883.

LE COURRIER DU RHODE ISLAND (Ag 18 1873-74 or 75)  
see LE FOYER CANADIEN, Worcester, Mass. (Mr 18 1873-75)

It was an edition for Rhode Island, a Franco-American, "Catholic:lc", weekly newspaper, written in French, established by LE FOYER CANADIEN in Worcester (1873-74) which was transferred to St. Albans, Vt. (1874-Je 75) and had been founded by Ferdinand Gagnon, a strong Catholic, together with Frédéric Houde, both being owners, publishers and editors. We do not know of a Woonsocket local editor. Did the edition already cease when Gagnon sold his interests to Houde, when

the latter moved the COURRIER to Vermont? (See Wi/Ha, Part 10 and with "Vermont" in this book).

Details: 8 pages, 9x13 inches, \$1.50.

Sources: Belisle 28; Tétrault 18; Rowell and Ayer (1874-75); see Wi/Ha, Part 10:MASS., 132/33.

Locations: None for the Rhode Island edition.

L'ETOILE (1875: one number)

This Franco-American, probably "Catholic:3", weekly newspaper, was written in French, founded in 1875 by Clément Desmarais (see Wi/Ha, Part 10, p.119) who had started in 1871 L'ETOILE DE L'EST in Southbridge, Mass., which did not last long. He was not successful either with this paper which was not continued after no. 1, and he tried in J1 1893 the shortlived LA GUEPE (Wasp) in Woonsocket, which is not in our selection.

Details: None

Sources: Belisle 28, 109, 131; Tétrault 17, note 13.

A "FIRST": L'ETOILE of 1875 at Woonsocket was Rhode Island's FIRST CATHOLIC NEWSPAPER, a Franco-American one.

Locations: Not in AN, ULS.

———— FOYER CANADIEN    see    COURRIER DE WOONSOCKET

———— INDEPENDENT DE WOONSOCKET    see    LA TRIBUNE

LE PROGRES (Je 24 1898-1901)

as an edit. of LA TRIBUNE, Woonsocket (1901-1906)

LE PROGRES, independent again (1906-Ja 20 1913)

It was a Franco-American, "Catholic:1c", weekly newspaper, written in French, established on Je 24 1898 (not 1896 as in Belisle 213 and Tétrault 39; AN has the right year); the exact date was checked by Dr. Th. Martin with original copies. It was founded and edited by



Dr. J.-H. Boucher, but published by La Tribune Pub. Co. since 1898. After 3 years he "gave it over" or AN: "it merged with" LA TRIBUNE and became an edition to the daily (except Sunday) as a weekly (1901-1906). Besides the TRIBUNE's editor (1901-7) J.-L.K. Laflame, there was a special editor hired for the weekly, e.g. Gontran Vekeman, his pen-name "Jean des Erables" who had founded and directed from 1899-1906 also LA CLOCHE DU DIMANCHE in Woonsocket.

In 1906 LE PROGRÈS (acc to Ayer) was again independently published (by La Tribune?); the editors were David E. Lavigne (1907-10), J. Adélard Caron (1910-12) and Gustave Hurel (1912 ff.). Politically the paper was Republican. It disappeared with Ja 20 1913.

Details: published Saturdays (1899-), Fridays (1908-13); 6 pages (1906-13) of 20x24 inches; \$1.00; circulation: 1,100 (1905).

Sources: Hoffmann (1909-10); Ayer (1906-14); Belisle 211, 213; Tétrault 8; letter of Dr. Th. Martin, checking an original of L'Union St. Jean-Baptiste d'Amérique.

Locations: AN: MWA: Ja 4, 19, Feb 16 1912, [1913]; RHi: 1898-1911, J1 1912-Je 27 1913; RWoU: 1898-1913(esc. Ja-Je 1899 & Je 1901-J1 1903.

### LE RÉVEIL (1875-76)

It was a Franco-American, "Catholic:lc", weekly newspaper, written in French, founded in 1875 and owned by the publishers Buies and Daignault. Joseph-A. Daignault, who had been with LE JEAN-BAPTISTE in Worcester and had founded LE COURRIER CANADIEN in Woonsocket, was also its editor. He died before Christmas of 1876; the paper collapsed. While Ferdinand Gagnon took over Daignault's COURRIER, he only purchased the printing shop of LE RÉVEIL.

Details: None known.

Sources: Belisle 29, Tétrault 23; [Hoffmann in 1909/10 has a RÉVEIL, but can not mean this RÉVEIL]. See Names of editors with Wi/Ha, Part 10: MASS., Index.

Locations: Not in AN, ULS.

LA TRIBUNE (DE WOONSOCKET) (Ap 6 1895-1934)  
(with an edition LE PROGRES, 1901-6, q.v.)  
title changed: L'INDEPENDANT DE WOONSOCKET (1935-1942)

It was a Franco-American, "Catholic:lc", daily (exc. Sunday) newspaper, written in French, started on Ap 6 (AN had "7") of 1895 and lasted to 1934, with changed title to 1942. Its founder was Adélard Lafond (see Wi/Ha, Part 10, pp. 69, 73), also its editor and publisher to 1896. In 1897 a company took over (Wi/Ha, same, pp. 73 and 114) with François-Olivier Asselin as editor to 1899; who to 1901? then it was J.-L.K. Laflame.

During 1901-06, the daily (except Sunday) had taken over LE PROGRES, existing since Je 24 1898 in Woonsocket (q.v.), which was already published by the TRIBUNE Pub. Co., now as a weekly edition, edited by the TRIBUNE editors. From 1907 onward it was J.-A. Caron. Lafond and he tried much to safeguard the Catholic tone in the paper. From 1925-29 the editor was Albert Foisy, the office 5 Front St. Foisy had a long controversy with LA SENTINELLE, another daily in Woonsocket (1924-29) on differences of opinions in the Catholic religion. He remained editor to 1934. In that year of the depression, the paper came into financial difficulties.

L'INDEPENDANT (1885 ff) of Fall River and Bedford, Mass., took over, called it L'INDEPENDANT DE WOONSOCKET (see Wi/Ha, Part 10, 69/70, and p.109: LE JOURNAL...) and continued it further on as a daily, exc. Sunday (1935-); Albert Foisy had remained the editor, the Tribune Pub. Co. the publisher. In 1940 Arthur Milôt was the editor, Louis P. Capin the publisher, in 1942 G. Filteau the editor and L'Union St. Jean-Baptiste d'Amerique in Woonsocket the publisher. Up to its end the paper was Republican and had remained "essentially Catholic". LA TRIBUNE, resp. L'INDEPENDANT DE WOONSOCKET was in 1942: 57 years old, the SECOND OLDEST Catholic paper of Rhode Island.

Details: 4 pages, 18x24 (1896), 20x26 (1897-1906); \$3.00 (1896-1906), \$5.00 (1932-); circulation 3,800 (1899), 5,700 (1900), 6,800 (1905), 3,541 (1924), 3,919 (1928). L'INDEPENDANT: 4 pages; \$5.00 (1935), \$6.00 (1936-42); circulation 4,606 (1935), 3,675 (1940-42).

Sources: Belisle 211 and after 434 a facsimile of a title-page of Oct. 1905; Tétrault 7, 39; Hoffmann (1896-1910) by mistake as a weekly; CATH. YEARBOOK OF NEW ENGLAND (1896-1904) the same mistake, also NCA (1936-39); Therriault 112-14; Benoit 244; Rowell (1896-1908); Ayer (1897-1935; 1935-42); Dr. Th. Martin letter; CPD Meier 1928; Wi/Ha, Part 10: MASS.: 69/70, 89, 72, 73, 109, 114).

Locations: AN: IU:0 20 1917-34; RHi 1896-1934; RWoU: 1895-1934.

SPECIAL BIBLIOGRAPHY: RHODE ISLAND

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of PROV. CATHOLIC DIRECTORIES OF THE DIOCESE OF PROVIDENCE, R.I.,  
Pawtucket, 1889 (with a history since 1778, but of  
periodical publications only the Boston PILOT's notices).
- CATH.ENCYC. CATHOLIC ENCYCLOPEDIA: "French Catholics in U.S.," VI,  
217; mentioned: La Tribune, Le Progrès, Le Jean-Baptiste.
- Cullen Rev. Thomas F. Cullen, THE CATHOLIC CHURCH IN RHODE ISLAND,  
North Providence: Franciscan Missionaries, 1936. The story  
of the PROVIDENCE VISITOR on pp. 452-56.
- Smyth James W. Smyth, HISTORY OF THE CHURCH IN WOONSOCKET and  
VICINITY...1828-1903, place and date missing; book seen  
in NN.
- Walsh Sr. M. Edward Walsh, THE IRISH IN RHODE ISLAND, 1800-  
1865. M.A.Diss., Cath.Univ. of Am., Washington, D.C., 1937.

Letters:

Rev. William L. Lucey was always ready to answer questions,  
and to check holdings of his Dinand Library of Holy Cross  
College, Worcester, Mass.

Dr. Th. Martin, secretary of L'Union de St. Jean Baptiste  
d'Amérique helped with all Franco-American papers.

The librarian of MWA (Am. Antiquarian Society) studied the  
holdings of the library and helped us with facts.

HOLDINGS IN THE STATE:

RHi: L'Espérance, Central Falls, Le Jean-Baptiste, Pawtucket,  
the (Providence) Visitor, Le Progrès and La Tribune in  
Woonsocket.

RP: The Visitor, Le Progrès, La Tribune.

RWoU: Le Jean-Baptiste, Courrier de Woonsocket.

ALPHABETICAL TABLE: RHODE ISLAND

No	Lang	Title	Place	Freq	Type	Cath	Time
1	F-A	Ami des familles	Pawtucket	mo	mag	3	Ap 1883-?
2	E	Cath. Temperance Advocate	Central Falls Pawtucket Providence	mo	soc-p	2	1880-99 (1885/86) (1886/87)
3	F-A	Cloche du dimanche, La	Woonsocket	w	n	1c	S 1899-1906
4	F-A	Courrier Canadien, an ed. of Travailleur, as Foyer Canadien, see National,	Woonsocket Worcester, Mass. Lowell, Mass.	w	n	1c	S 1875-76 1876-91 1891-D 92
-	F-A	Courrier de Woonsocket as ed. of Courr. de Worcester, Mass. (1880-91) as ed. of Courr. du Nouveau Monde, Mass. (1891-92) as ed. of Le National, Lowell, Mass.	Woonsocket	w	n	1c	S 1880-92 1892-92
-	F-A	Courrier du R.I. as ed. of Foyer Canadien, Worcester, Mass. (1873-75)	Woonsocket	w	n	1c	Ap 18 1873-74/75
5	F-A	Espérance, L'	Central Falls	w	n	1c	Mr 1891-99
6	F-A	Etoile, L'	Woonsocket	w	n	3	1875:1 no.
-		Foyer Canadien	see	Courrier de Woonsocket			
-		Indépendance de Woonsocket	see	La Tribune			
-		Jean-Baptiste, Central Falls	see	Pawtucket			
-		Jean-Baptiste, Northampton, Mass. as ed. of Travailleur, Worcester, Mass. as ed. of National, Lowell, Mass., and Pawtucket, F 17 1892-94					(F 24 1875-83) (1883-Je 92)
F-A	Jean-Baptiste	Pawtucket + Central Falls	w	n	1c		1892-0 1933
-	E:IR	Journal of the Am.-Ir. Hist. Society	Boston, Mass. Providence New York City				(1898-1908) 1909-10 (1910-41)
-	F-A	Peuple, Le as ed. of Courrier of Worcester, Mass.	Cent. Falls	w	n	3	?1882-? (1880-91)
7	F-A	Progrès, Le as ed. of La Tribune by itself	Woonsocket	w	n	1c	Je 24 1898-1901 1901-1906 1906-Ja 20 1913
8	E	Providence Catholic	Providence	mo	mag	1c	1892-?
9	E	Prov. Cath. Layman	Providence	mo?	mag?	1c	prior to My 6 1843
-		Providence Visitor	see	Visitor			
10	F-A	Réveil, Le	Woonsocket	w	n	1c	1875-76
11	F-A	Tribune, La as L'Indépendance de Woonsocket	Woonsocket	d	n	1c	Ap 6 1895-1934 1935-1942.
12	E	Visitor, The Providence Visitor	Providence	w	n	1a	0 1875-1920? ?1928 1966+
13	E	Weekly Review	Providence	w	n	1c	Je 18 1870-My 27 1871
-	E	Weekly Visitor	see	Visitor			

### STATISTICAL CONCLUSIONS:

Number: 13 publications which were started in R.I. and 5 coming in from other states =18

Language: English 6 of which one was Irish; French: 12 =18

Places: Central Falls: 4 publications; Pawtucket:1;  
Providence:5; Woonsocket:8 =18

<u>Frequency:</u>	daily	1	<u>Type:</u>	newspaper	12
	tri-w	1		magazine	4
	semi-w	1		society-p.	<u>2</u>
	weekly	3			18
	monthly	4	<u>Catholicity:</u>	by purpose, official(1a)	1
	annual	<u>2</u>		by purpose, inofficial(1c)	12
		18		by attitude(2)	2
				by national tradition(3)	<u>3</u>
					18

See how many papers were written in French supplying the four named cities and the state, even with a daily. When the Rhode-Island papers were too shortlived then editions from Massachusett-papers were introduced. We did not find any school-paper.

### CHRONOLOGICAL TABLE: RHODE ISLAND

	1840	1850	1860	1870	1880	1890	1900
See	0123456789	0123456789	0123456789	0123456789	0123456789	0123456789	0123456789
Weekly Review, Ja 18 1870-My 27, 1871	XX						
Courrier du R.I., Wo., Ap 18 1873-4	MM						
Etoile, L', Woon., 1875: one no.	M						
Réveil, Le, Woon., 1875-76	MM						
Courrier Canadien, S 1875-76...	MMMMMMMMMMMMMMMM						
and Foyer Canadien, Woon., 1891-D 92	MM						
Visitor, Providence							
Weekly Visitor, O 1875-S 76	MM						
The Visitor, O 1876-?98	MMMMMMMMMMMMMMMM						
Providence Visitor, 1898-1966+	MM-1966+						
Cath. Temperance Advocate, Centr. Falls, 1880-99	XXXXXXXXXXXXXXXXXXXX						
Courrier de Woonsocket, S 1880-92	MMMMMMMMMMMM						
Peuple, Le, Central Falls, ?1882-?	M-?						
Ami des familles, Pawtucket, Ap 1883-?	M-?						
Espérance, L' Central Falls, Mr 1891-99	MMMMMMMM						
Providence Catholic, 1892-?	X-?						
Jean-Baptiste, Le, Pawtucket, 1892-0 1933	MMMMMMMM-1933						
Tribune, La Ap 6 1895-1934	MMMM-1934						
and L'Indépendance, Woonsocket, 1935-1942	-1942						
Progrès, Le, Woonsocket, Je 24 1898-1901; -1900-Ja 20 1913	MM-1913						
Cloche du dimanche, La, Woonsocket, S 1899-1900	MM						
Journal of the Am.-Ir. His. Soc., Providence, 1909/10 (N.Y.-1941)	-1910						

CONCLUSION:

Besides the first courageous attempt of the PROVIDENCE CATHOLIC LAYMAN in 1843 almost 30 years passed until in 1870/71 the WEEKLY REVIEW dared to attract readers - in vain - and after the English journalists, Canadians tried their best with the success of the COURRIER.

In 1875 the highest point was reached with the VISITOR of 1875- to 1966+. There was a certain lull after 1880 to 1892/4 when two other important papers started for the Franco-Americans, keeping up their principles.

"FIRSTS":

Prior to My 6 1843 the PROVIDENCE CATHOLIC LAYMAN was the FIRST periodical publication in R.I.

In 1875 L'ETOILE was the First attempt of a Catholic weekly newspaper, a French one, in R.I.

In 0 1875 THE VISITOR was the First English Catholic weekly newspaper in R.I.

"OLDEST":

It is the same VISITOR or PROVIDENCE VISITOR, in 1966: 99 years old. The second OLDEST is LA TRIBUNE, having reached as L'Independant in 1942 the age of 57 years.

"CURRENT":

It is again THE VISITOR, as PROVIDENCE VISITOR current in 1966+.



(213)  
SOUTH CAROLINA

S O U T H      C A R O L I N A

Charleston

HISTORICAL BACKGROUND: SOUTH CAROLINA

- 17th century: Situated between the Spanish South and the English North, Charleston had first been a Dutch settlement; land was granted to English colonists; Scotch-Irish and Huguenots arrived. Negroes also were sent from the North. After revolts there existed freedom in religion, but "Papists" were excluded.
- 18th century: Charleston developed into a metropolitan, became a
- 1817 wealthy city, mainly with a European culture. In 1817 the first newspaper, The South Carolina Gazette, was printed. With 502,741 inhabitants, South Carolina became one of the 13
- 1776 colonies in 1776, independent of England; it became a state in
- 1778/86 1778; probably no Catholic lived in the state. In 1786 an Irish priest is supposed to have said the first mass in Charleston, and in 1788 a priest was already able to gather 200 Catholics in an abandoned church, which was converted into the first
- 1801/20 Catholic one, St. Mary's, in 1801. In 1820 it was decided ecclesiastically to create a diocese in Charleston for Georgia, South and North Carolina, for all the widely scattered Catholics. Its first bishop, John England, arrived from Ireland in D 1820 (see biographical sketch with his U.S.CATHOLIC MISCELLANY) with his sister and another priest. After having built a new church in Charleston he began to visit his immense diocese.
- 1822 Singlehanded at first, he started on Je 5 1822 a Catholic newspaper, the U.S.CATHOLIC MISCELLANY, also needed a Classical School for boys, thought to be a seminary; he began with 10 boys. Lacking priests for the country, he organized groups of Catholics with a layman to pray with them, to instruct them. As a help for the latter purpose he established a Catholic Book Society which had many branches, to distribute books to those groups, besides instructions he printed in his newspaper. In
- 1828 1828 the still few Irish in Charleston tried four years to keep
- 1830 up a weekly Catholic paper, THE IRISHMAN. In 1830 the first Sisters arrived to teach school. Bishop England himself wrote a model constitution for the Church in America. He died in Mr
- 1842 1842 after an admirable administration.
- Rev. R.S.Baker, being the pastor of St. Mary's and teacher in the Seminary substituted now for two years to do the bishop's
- 1843 work. In 1843 the three states counted about 3,000 Catholics,

- 1844 16 churches and 47 stations with 18 priests. In 1844 Dr. Ignatius Reynolds (see more with the U.S.CATH. MISCELLANY) became bishop. Georgia was taken away from the diocese in 1850. He replaced the seminary by a college in Columbia which lasted to 1859. He made the just ordained J.J.O'Connell its president in 1851. He built the cathedral in Charleston, finished in 1854 and published the works of Bishop England. Further on he had been able to double the number of priests. Overworked he died in 1855.

- 1858 One of the Charleston seminarists, Patrick N. Lynch (see more with U.S.C.M.) was Vicar General, took over the administration and became bishop in 1858. Further progress was handicapped during the Civil War, in which South Carolina was very much engaged, suffering so that its reconstruction period lasted long years. North Carolina was taken away from the diocese in 1868. The U.S.CATHOLIC MISCELLANY had ceased to be published in 1861. Bishop Lynch tried to start a new paper in 1867. He encouraged Irish journalists to try one in 1870; it needed great efforts to keep it alive three years. After 1873 in South Carolina was no effort made anymore to create a catholic periodical publication. No larger groups of Catholic foreigners arrived with courage to found a periodical in their language. But from 1891-95 the Catholic FACTS of Chattanooga, Tenn. were read in Charleston. Between the years 1885 and 1899, when bishop Henry P. Northrop governed his 10,000 Catholics, he even lost 2,000 of them, only the number of priests grew from 17 to 25. The state of South Carolina had in 1904 a population of 1,300,000.

#### CHARLESTON

See in HISTORICAL BACKGROUND for its first churches. In 1899 the see of the diocese had 5 churches. Ayer, in 1904, listed 55,807 inhabitants having 13 secular papers, no Catholic one.

#### CATHOLIC ADVOCATE (Ap 1871-?)

This was a weekly "Catholic:lc" newspaper, established in Ap 1870; the first number was seen and reviewed by the CATHOLIC MIRROR (as noted by Sr. M. Palmyre Rabaut) of Ap 22 1871, p.4: "A New Paper: From Charleston, S.C., comes to us the first number of the C.A., to be published every Saturday, by Shaffer & Co. It is a neat and well-edited paper, which bids fair to the good service in the cause of religion and morals. We add it with pleasure to our list of exchange." No editor's name is known. It seems not to have lived long as it was not included in the periodical directories of the time; furthermore King, to our surprise,

does not mention it although he notes the SOUTHERN CELT until 1872 when his book on Charleston papers appeared. We presume it died after a few issues. Why was it established in addition to the SOUTHERN CELT? Had the latter after a year become too Irish or too little Catholic? We do not know if a priest was connected with it nor whether the bishop gave his support. The CATHOLIC MIRROR did not mention it furtheron.

Details: None

Sources: as quoted above.

Locations: Not in AN, ULS.

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CHARLESTON CATHOLIC MISCELLANY    see    U.S.CATHOLIC MISCELLANY

GAZETTE (not Catholic:Ja 1866-7; Catholic: 1867-9)

This GAZETTE was begun as a secular paper in Ja 1866 and converted into a "Catholic:lc" weekly newspaper in 1867; it lasted at least to O 23 (cf. holdings of NcU) of 1869 but not longer than December. The Messrs. Caulfield and Ford sold their secular paper to Bishop Lynch of Charleston who purchased it for J.D.Budds who signed himself as editor and publisher. It was one of the Catholic papers so badly needed in the reconstruction period after the Civil War when most of the Southern Atlantic States tried to begin one: in Georgia, THE BANNER OF THE SOUTH (1867); in Alabama, SOUTHERN CROSS (I) (1867); in Louisiana, the MORNING STAR (1868).

Details: published Saturdays with 8 pages of 28x46 inches, for \$2.50; it had a circulation in 1869 of 3,000 copies.

Sources: Rowell (1869); King: CHARLESTON, p.184.

Locations: AN, for the Catholic period, CSMH: Je 6 1868; NcU: S 12 1868; O 23, 1869.

1. THE IRISHMAN (D 17 1828-My 16 1829): v.1.
2. THE IRISHMAN AND CHARLESTON WEEKLY REGISTER (My 23-Ag 21 1829)  
(v.1:n.s.)
3. THE IRISHMAN (Ag 29 1829-My 15 1830) (v.1:n.s.)
4. THE IRISHMAN AND SOUTHERN DEMOCRAT (My 29 1830-Ag 1832 or ?  
(v.2-4)

This Irish "Catholic:3", weekly newspaper was not established in 1829 or ? (v.2-4); sources (below) state except Wm. Hoole who found that its first title began in D 17 1828; the v.1 lasted to My 16 1829, only five months. With the new title THE IRISHMAN AND CHARLESTON WEEKLY REGISTER on My 23 there also began a new series using v.1 again; when on Ag 29 1829 the short title of THE IRISHMAN was re-adopted there was no change of volume numbering through My 15 1830. Volume 2 was begun on My 29 1830 but with a title changed to THE IRISHMAN AND SOUTHERN DEMOCRAT which continued for v.3 (which began on My 21? 1831) and for v.4, beginning My 1832 to at least Ag 18, 1832 of which a copy is held by MH; how much longer we do not know and even Hoole ended his dates with a question. Foik noted the paper's Prospectus in the U.S. CATHOLIC MISCELLANY or the TRUTH TELLER: the paper intended to safeguard Irish principles of civil and religious liberty, to keep apart Church and state, to develop Catholicism as its primary aim made it possible to begin alongside the MISCELLANY even though the latter also stressed after its religious purpose coverage of Irish events in Ireland and the U.S., more than anything else. Wm. Hoole found in the Charleston COURIER of My 16 1829 a notice that "THE IRISHMAN AND CHARLESTON WEEKLY REGISTER is established and will be conducted on liberal and independent principles...The first number will appear the 23rd," with a subtitle "Devoted to Politics and Literature." Foik believed it had an "uneventful" career. Yet should not one admire the courage of those Irishmen and their publisher to struggle for four years to get out five volumes, the last unfinished, and to help indirectly in keeping the Irish Catholics faithful? Since the MISCELLANY never had sufficient support in its forty years we may be sure that William S. Blain, the agent of Catholic papers in Charleston at 26 State St., being editor and publisher, sacrificed money on this business. The opening volume was printed by A.F. Cunningham; the volumes of the new series by Blain himself (acc. to Parsons), listed in the CHARLESTON CITY DIRECTORY of 1831 (located at DLC), which was also printed by his firm at the address and office of THE IRISHMAN AND SOUTHERN DEMOCRAT. While we have no knowledge of the paper's tendencies under the first and third title, we saw in the Prospectus of the fourth title how Blain tried everywhere to attract more readers, i.e., he wrote on My 22 1830, as carried in the JESUIT of Boston on Jl 17 of that year:

"A weekly political, literary and commercial journal, THE IRISHMAN has completed its first volume (i.e., n.s.), in its former limited shape; (it has) received considerable en-

(217)  
CHARLESTON, S.C.

couragement; the editor is (intending) to enlarge its size and insert a correct weekly: Prizes Current, advertisements, and other commercial and agricultural news... (It will) still (be) devoted to principles of liberty, religious and civil (from the first prospectus) and will be printed in quarto on royal sheet with new type (at) \$3.00.

The paper includes essays, letters, poetry and general intelligence devoted to the "cause of civil and religious liberty in Ireland."

Details: we know nothing of v.1; v.1, n.s. had 4 pages of 10x15, priced initially at \$3.00 then at \$2.00; v.2-4, n.s. had 8 pages, octavo, royal sheet, at \$3.00. No circulation figures known.

Sources: Middleton (1893 & 1908; also p.39); Baumgartner, p.6; Foik, p.49; Foik: PIONEER, p.263; Hoole, p.32; Parsons, E.CATH.AM., p.263; Wittke, IR, p.203; Guilday: ENGLAND, II, 7; CHARLESTON CITY DIRECTORY 1831.

Locations: AN: CSMH: J1 17 1830; MH: Ag 18 1832; NNH: My 23-Ag 22 1829; My 29 1830-My 14 1831. Middleton knew: PV: Museum, v.1, no 30 (D 12 1829).

———— THE IRISHMAN AND CHARLESTON WEEKLY REVIEW      see      THE IRISHMAN

———— THE IRISHMAN AND CHARLESTON WEEKLY REGISTER      see      THE IRISHMAN

SOUTHERN CELT (Ja 1870-1873);

The SOUTHERN CELT, an Irish Catholic: first "1c", 1872/3: "3", a weekly newspaper, existed from Ja 1870 onward to 1873. Rowell gave as establishing date 1867, which was that of the GAZETTE (-1869). Besides following one another, their management and tendency were so different that we take the papers as two items. Rowell gave L.C. Northrop as editor and publisher; King also called him proprietor; but as first editor he gave Rev. J.D. Quigley, and as printer the experienced Conn O'Neale. Since King had his book printed in Charleston in 1872 he should have known the facts. From Rev. J.J.O'Connell's work we tried to find more about the proprietor and editor. L.C. Northrop belonged to the family in which Mrs. Northrop was a convert, followed by her daughter and two sons, of whom one was "Dr. L." a former officer at West Point, then a lawyer in Charleston; it could be he. A second possibility develops from the other son, C.B., Esq., whose children

were baptized when he was converted: one became Rev. C.B. Northrop, pastor of St. Mary's; the other Henry P., later bishop of Charleston, and the third, Lucius Northrop, who could also have been proprietor. The Quigley family was another with more priests: Rev. Thomas, teacher at Bishop England's seminary; D.J., ordained in Rome in 1866 who later was pastor at the pro-cathedral; and another priest without known first name who was with priest-author J.J.O'Connell a teacher at St. Mary's College, established in 1851 at Columbia, S.C. It could be he but it seems more likely that the initials are in wrong sequence and instead it should be Rev. D.J. Quigley at that time pastor of St. Mary's in Charleston. Both L.C. Northrop and Fr. Quigley were not long in their positions. King named in 1872, and Rowell a year later, James Brennan as editor and publisher and King has the paper printed with the DAILY REPUBLICAN of Charleston. We suppose the change perhaps has something to do with a decline of Catholicity of the paper or perhaps it was too Irish for other readers. Anyway in Ap 1871 the CATHOLIC ADVOCATE (q.v.) had begun; which killed which?

Details: At first 8 pages of 26x40, at \$2.50; circulation:3,000. Then 4 pages of 24x36 at the same price but in 1872, only 650, and in 1873, 800 subscribers.

Sources: Rowell (1870-3); King: CHARLESTON, p.184; Pettengill (1870); J.J.O'Connell, CATHOLICITY IN THE CAROLINAS AND GEORGIA, passim.

Locations: Not in AN, ULS.

U.S. CATHOLIC MISCELLANY (Je 5 1822 to D 13 1860, except Ja-D 1823, and Ja-Je 1826)

CHARLESTON CATHOLIC MISCELLANY (D 2 1860-D 11 1861)

This "Catholic:la" (founded by its bishop as his organ), a weekly newspaper, at first similar to a magazine in format, was begun on Je 5 1822 and continued with two interruptions and a title change until D 11 1861. The title, beginning with "U.S." meant that as the first and only Catholic paper it would be able to serve all states and not merely the diocese of Charleston of which it was the official organ. Therefore the paper kept agents all over the East and even the Middle West, in its best times up to seventy. To a certain degree it could also be called an Irish paper since the foreign news items pertaining to Ireland were stressed with special interest by its Irish founder for the readers who, to a high percentage, were also Irish. Nevertheless, it was less "Irish" than the SHAMROCK of New York (1810) and similar earlier papers for which Ireland's political affairs were the main theme. Changing title in 1860 to CHARLESTON CATHOLIC MISCELLANY meant an acceptance of the paper's smaller range, since in 1850 Georgia was taken away, had become a diocese and in 1868 North Carolina was also



separated. In Charleston the USCM was "one of six solid weeklies" (King, p.165). Its end could not have been foreseen, a fire which destroyed half the city, ruined also its entire office. After the beginning of the Civil War, a revival was not possible and it was not resumed after 1865.

The USCM was founded by Charleston's first bishop, John England (ct. a biogr sketch at the end of this story), two years after his arrival in Charleston, after he had used the two good local papers, MERCURY and COURRIER, to print therein some defenses as paid advertisements in answer to attacks. At the same time he cleared his position as a bishop, as a co-citizen, and as an open-minded and educated gentleman. Then, alone, he began the editing of his paper. The first publisher was Thomas Martin, Jr., located at the corner of Church and Broad Sts.; the first printer, C.C. Sebring of 44 Queen St. The bishop signed official announcements as "Bishop John of Charleston"; non-official articles and notices were unsigned or by a pen-name, i.e., "Curiosity." Thus it was not embarrassing for readers to react through letters which were then printed in the paper. Seven agents began to work for the paper in the diocese, also in Kentucky, Maryland and New York. Since the bishop had to visit his flock in three states he was often absent and needed editorial help, much of which came from his sister Joanne Monica England, who had come over with him from Ireland. She not only sacrificed her little fortune to the enterprise but also aided in writing. When she died on 0 14 1827 this note appeared in USCM:

She, to whose taste and judgment the last page of our MISCELLANY was confined, is no more. She, some of whose translations from elegant authors in foreign languages have decorated our sheet, she has fallen an unexpected victim of yellow fever. She followed (her brother to America) to minister to his cares, to be the soothing angel - (She was) quiet by nature, imaginative, almost poetic, of a rich intellect and virtue.

The other aides were boys and later young priests from the bishop's newly founded (Ja 1822) seminary. Money, too, was an important factor. The bishop had calculated that with \$1,000 a year from 300 subscribers he could manage but he was disappointed in that not even half of the 600 subscribers finally paid. Therefore toward the end of the first volume (D 1822) he was obliged to inform the readers that though the MISCELLANY had kept its promises as well as it could the expenses could not be met. He made the proposal that some subscribers might take one or more shares at \$25.00 each with a committee of five as managers. It did not work; only 30 shares were taken. The publication had to terminate with the hope of continuing later.

Volume 1 had been announced by a PROSPECTUS\*: which was later often

\*Amongst the various wants of the Catholics of these states I do not know a greater temporal (one) than a weekly paper, the principal scope of which will be fair and simple statements of Catholic doctrine from authentic documents, plain and in-offensively exhibited, refutation of calumnies, examination and illustrations of misrepresented facts of history, biographies of eminent ecclesiastics and others connected with the Church, reviews of books for and against Catholicity, events connected with religion in all parts of the world, etc.

The price to be  $3\frac{1}{2}$  dollars (in reality \$4.00) yearly in advance; the size good, 4-8 pages, 3 columns, the paper good. I should hope we shall have many subscribers who are not Catholics; and I calculate the circulation through the states will be pretty extensive."

reprinted ~~and retained~~ and retained its main aspects even after the bishop's death. He himself repeated its contents in a letter to his friend William Gaston,\* a judge and a Catholic:

\*The Hon. William Gaston, a leading Catholic layman of New Bern, N.C., was the first student of Georgetown College, D.C.; later he studied law at Harvard and became a judge as well as a congressman. He helped Bishop England in financial needs of his paper and new churches. His mother is one of the very few Catholics of whom one knows the name. She and her son had asked the archbishop of Baltimore to send them a priest in 1818 but without success. William Gaston died two years after Bishop England, in 1844. In the USCM of O 24 1846 is an article defending him against the sin of "perjury" of which the RALEIGH REGISTER (O 16 1846) had accused him because the formula he had sworn was a Protestant one.

The bishop gave the paper the motto (Art.1, Amend.Constit.U.S.):

Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.

Once chosen the pattern, he arranged the eight pages of the paper's contents ~~and continued it~~ that way to its end in 1861. It began with serious religious discussions, followed by more general ones about philosophy, literature, art, sciences, then by foreign, especially Irish, political and other news as well as local news especially of the three states of the diocese. In the middle were the official announcements of the bishop and other religious items; each issue had a poem; each volume, an index. Bishop England was a friend of Daniel O'Connell,

the Irish leader, and followed his political movements and the emancipation of the Catholics in Ireland. That - he believed - now was also his task for America. He said in his "Early History of the Diocese of Charleston" of his USCM that therein "the cause of Ireland at home and the Irishmen abroad had been defended." And Guilday in his biography (II,7) said of Bishop England that "he gave joy to all his Irish compatriots in the U.S.

In Savannah Bishop England delivered his first public discourse about "Epochs of the Irish History" for the city's Hibernian Society which he printed in his paper. The fine arts he called "the handmaids of religion" and often made them a topic for discussion. He carried a note of the New York SHAMROCK'S revival (v.1, p.32) and printed the Prospectus of Ja 4 1822. In the USCM a New York Catholic bookseller offered his books for sale since Charleston had not yet a bookstore offering Catholic titles. In D 1822 long articles tried to explain how the Hogan schism in Philadelphia came into being.

The year 1823 passed without a USCM. But the bishop had received a loan from Judge Gaston to pay the debts and begin anew. Vol. 2 started in Ja 1824; the printing firm was now Gray and Ellis of 9 Broad St. until 1825. The archbishop of Baltimore and the bishops and clergymen were asked to give their patronage. Meanwhile Bishop England had visited Baltimore, New York and Philadelphia; in the latter city he played a conciliatory role in the Hogan affair which resulted later in special interest and detailed articles about it in the USCM.

At the request of the publisher or editor a pamphlet was added to be bound with Vol. 2, written by William Matthews of St. Patrick's Church in Washington, D.C. (My 18 1824) about a miraculous cure which had occurred there through the prayer of Prince Hohenlohe of Bamberg. Again and again other cures in other countries were described in the following volumes and controversies developed about those purported miracles.

The USMC achieved its semi-annual volumes 2-5 in the years 1824-5. In 1823 the office address had become 113 King St.; it was the address of its main agent, James Haly; more agents were procured: seven for S.C., one for Florida, four for N.C., two for Va., one for D.C., and others for Maryland, Pennsylvania, Kentucky, Tennessee, even Boston, Halifax, Montreal and Quebec in Canada. In New York, Rev. John Power himself took over this task until soon the TRUTH TELLER, to which he became a contributor, appeared in New York (Ap 2 1825). THE TRUTH TELLER almost cut off the Northern subscriptions for USCM. A second interruption was necessary from Ja-Je 1826, but the bishop did not give up. He bought a press in F 1826. His seminarians learned how to print under the experienced guidance of Jeremiah Dennehy who remained at least to 1842-3 (v.22) with the paper. The seminary address of Friend St., was given as office now.

Volume 6 appeared after the gap in July, 1826. From now on the volumes are published as annuals, July to June, up to 1861. They are counted, besides the 52 nos. of the year, also with whole numbers. In 1826 24 agents were at work. There are series of articles, i.e., "A Letter to the Roman Catholics of the United States," teaching on doctrines, or "Letters to Protestant Communities," doing away with prejudices; these were often in serial form, taking much space in each number. Reports of the quarterly meetings of the Hibernian Society in Savannah are carried in full length. In Charleston there was now a bookstore, operated by John King,\* offering Catholic books for sale;

\*John King may be a relative of William L. King, writer of the book on Journalism in Charleston; see Special Bibliography, supra.

King was also the agent of the Library of the Catholic Book Society of St. Finbar's Cathedral, the branches of which were means to keep the bishop's little priestless groups of Catholics in the country in contact with the diocese. A HISTORY OF THE CHURCH by Rev. Charles Constantine Pise (New York) was accounced (F 17 1827) and also the first number of Carey & Lea's AMERICAN QUARTERLY REVIEW (Philadelphia; F 24 1827). A column, long continued, was filled with "Antiquities and Fine Arts" nor was the topic of music forgotten. A review of PRINCE HOHENLOHE'S PRAYER BOOK was offered, in translation, by Myers of Baltimore (1827), praising that "spiritual counsellor of the Archbishop of Bamberg." In 1828 the USCM had its boom. There were now 70 agents working for the paper.

Some of the young priests who assisted were: Rev. John McEnroe, 1827; Rev. John Bermingham, who had arrived from Ireland in 1821, entered the seminary, was ordained in 1823 and soon died in 1831; Rev. Timothy McCarthy who left Charleston in 1827; Rev. J.F.O'Neill who was mentioned by King and of whom we found that he was the bishop's secretary in 1828, signing his communications in the paper. Editors and publishers were not listed in the paper itself before 1833 when it was Rev. Richard S. Baker\*\* of whom his friend, Fr. O'Connell, said in his book that since

\*\*Richard Swinton Baker, son of an Irish Protestant officer, converted and wished to become a missionary and hence came to America to the Charleston seminary (1827) where he was ordained in 1829 and then became professor there and always a great help to Bishop England. For fifteen years he taught seminarians. The dying bishop made him administrator which position he fulfilled until the new bishop arrived in 1844, then he became Bishop Reynold's valued aide. Before 1842 for some years, he was practically the editor of MSCM until Fr. Lynch took over, while he himself was the pastor of St. Mary's for 26 years. He died in 1870; as pastor he was followed by C.B.Northrop, brother of the later bishop.

1827 he had been of great help to the bishop and was practically the paper's editor; he was ordained in 1829.

The bishop himself remained very devoted to the USCM and wrote often for it. Critics complained of the length of the explanatory articles, sometimes up to 15 or even 20 installments. But one can understand that for the editor-in-chief, so often absent on trips, it was the only way possible to procure enough weekly matter. Surely his writings made the readers respect the Catholic Church; non-Catholics at least recognized his talent to address an enlightened community. O'Brien said (p.51) that "though its influence was felt through the land and though the bishop had evidence aplenty of its beneficial influence" he could not get the necessary support. The editor of THE GLOBE AND EMERALD (New York) in 1826 stated that "the USCM is the leading Catholic weekly in the country, not only telling about the Catholic faith but uniting the scattered Catholics in the States...educating and encouraging them in the midst of the dangers to the faith."

One of the printers, prior to 1929, Francis H. Taylor, was called to Hartford, Conn. to organize there the publishing of a Catholic paper, the second after the USCM, the CATHOLIC PRESS, what he did to 1832, then in J1 7 in St. Louis, Mo., he started the SHEPHERD OF THE VALLEY.

With Vol. 11, (1831-2) we saw that Rev. Edward J. McCool was in charge of the office while Rev. Peter Whelan, as secretary to the bishop, was signing the official announcements. New Catholic papers are noted, making progress for the Church but also reducing the territory of the USCM; the Prospectus for the Cincinnati CATHOLIC-TELEGRAPH gave as one reason for its inception the following: "The USCM was not sufficiently extensive in the Western States to produce the beneficial results wanted." Vol. 12 (1832/3) carried an advertisement for the U.S. CATHOLIC PRESS of Hartford, Conn., now in its fourth year, and for the new CATHOLIC HERALD of Philadelphia (Ja 1833). A topic, long continued in USCM, were the rules and history of the different religious orders. Catholic societies were springing up everywhere, such as a Catholic Benevolent Society in Boston (1831). The Boston JESUIT'S self-comments are reprinted as were Bishop Hughes' controversies with the Rev. Mr. Breckenridge. Rev. R.S. Baker was now in charge of the office. On Je 8 1833 the Prospectus of the new CATHOLIC JOURNAL of Washington, D.C. appeared therein.

From Vol. 14 (1834/5) we learn that the communications were to be sent to Rev. John Fielding. The major topic for a long time was the "History of the Catholic Church in America", particularly that of the mission period. Biographies of Napoleon, Voltaire, the poet, Cowper, Haydn the composer, and others filled the general part while the old liturgies and accounts of old schisms awakened interest in former centuries of church history. In all volumes "Letters from Rome" and other cities brought news of all kinds. Pope Leo XIII's encyclicals are reprinted. On the whole the paper was much less Irish. On May 1 1835 Fr. Baker again found it necessary to remind the subscribers in an account "To Our Patrons" what the paper had achieved and what the

editors had sacrificed and that so many subscribers "have at no period (sent) a cent for their labors. Nine other Catholic papers have been created of which six are living. Why do so many (of our) subscribers not pay?"

The Church in the U.S. still needed support from Europe to maintain Catholics in their faith. Bishop England made different trips abroad to procure means. In 1836 he had told the Society for the Propagation of the Faith that within 50 years a million Catholics had lost their faith because there was nothing to hold them in it. In 1836/7 other Catholic papers were quoted; such as the GREEN BANNER and the CATHOLIC OBSERVER of New York, and the SHEPHERD OF THE VALLEY of St. Louis. At the time of the Boston riots, the USCM added a second motto: "For God, the Church and Country." With v.18 (1838/9) the number of agents was reduced from 70 to 19 and no longer grows. Gottesberger's CHILDREN'S CATHOLIC MAGAZINE (New York) is recommended and it was announced that Rev. Felix Varela was now its supervisor. The Boston Gregorian Society issued a long prospectus of their intent to publish a periodical, CATHOLIC CHURCH MUSIC.

In Mr 1842 Bishop England had died. Fr. Baker took over the administration of the diocese and Rev. Patrick N. Lynch\* became editor.

\*Patrick Neisen (also spelled Niesen or Neesen) Lynch, born in Ireland in 1817 came with his parents to America at Cheraw, S.C.; he entered Bishop England's seminary; when 17 years old he was sent as a promising young student together with the younger co-student James Andrew Corcoran, to the Propaganda College in Rome where they arrived in My 1834. Patrick Lynch remained until 1840, graduated brilliantly and was ordained. Back at Charleston, he became a teacher in the seminary, and pastor of St. Mary's until 1845 and at the same time became acquainted with all the activities centered around Bishop England in the diocese. When after two years the bishop died, Fr. Lynch became editor of the USCM until 1848 when Corcoran replaced him. When the new Bishop Reynolds decided to publish Bp. England's works, he appointed Fr. Lynch as chief editor. In 1858 Lynch himself became Bishop of Charleston, just before the Civil War and the terrible fire which destroyed all that Bp. England had left. The destruction of the entire office forced the paper's end. Bp. Lynch attended the councils in Baltimore and when he was sent to the Vatican Council later, his letters were printed in THE CATHOLIC WORLD. During the Civil War his flock was scattered and his own cathedral destroyed. He shared Southern opinions and even went to Europe in the Confederacy's interest. Although after the war he lacked the means to build up, he nevertheless tried to convert a secular paper, the GAZETTE into a Catholic one (1867-9). After a long period of reconstruction work he died in 1882.



Jeremiah Dennehy was still the printer at the seminary's printing shop address. Vol. 22 (1842-3) which listed 24 agents, again complained of insufficient support. The FREEMAN'S JOURNAL of New York, which had existed since 1840, answered:

We will not believe that the Catholics of the South are so dead to every consideration of the gratitude and of prudence, of common sense, as to permit the MISCELLANY to cease...There are 1,500,000 Catholics in the U.S., not one-tenth of the population but all the Catholic newspapers together do not circulate as many copies as the PRESBYTERIAN OBSERVER, or half as many as one Methodist paper, THE CHRISTIAN ADVOCATE.

A competitor for USCM developed with LE PROPAGATEUR CATHOLIQUE of New Orleans (1842). In 1844 a new bishop was sent to Charleston, Ignatius A. Reynolds.\*

\*Ignatius Aloysius Reynolds, born in Kentucky, educated at Bardstown and Baltimore seminaries, ordained in 1823, professor of theology at Philadelphia, and vicar-general of that diocese, was full of zeal and a good organizer. In 1844 he became bishop of Charleston and arrived in the spring of 1845. In 1850 Georgia was separated from the Carolinas. In 1851 he closed the seminary and also the Ursuline school. His main idea was to build a cathedral, which was finished in 1854 but destroyed by fire in 1861. He promoted the five volume edition of Bishop England's work of which Fr. Lynch was appointed as general editor, assisted by Dr. Corcoran and Fr. Hewit as co-editors. Collected in large parts from the USCM the set was offered on a subscription basis in 1846-7 by Murphy of Baltimore. The bishop died of overwork in 1855.

We do not know how much he contributed himself to the paper besides the official documents but he had recognized the power of a good paper and urged Dr. Corcoran, Fr. Lynch and Rev. A.F.Hewit to keep it alive. Hewit later became a Paulist and became known as a gifted writer for THE CATHOLIC WORLD of New York. He, too, was a former student of Bishop England's seminary. With their help, Bishop Reynolds, collected the works of Bishop England into five volumes, even released Dr. Lynch as editor and gave the USCM for a time back to Dr. Baker. Fr. Hewit et al., finished the set which was published by Murphy of Baltimore and sold at \$8.00; often announced in USCM, the income was destined to support the paper.

In v.25 (1845/6) Fr. Lynch, named as editor, while the bishop was in Europe, told the readers again "of the utmost importance of having a press and the need for efforts to enlarge the scope and usefulness of the paper. Although avoiding politics the MISCELLANY will be identified with the interest of our country, and of the South especially, printed with a new type..., 26 agents..." Almost all the existing papers are

quoted and Catholic colleges, such as Georgetown, St. Mary's of Emmitsburg, St. Xavier's, St. John's of New York, and others have advertisements.

In v.26 (1846/7), the last we have seen, the editor again stated that "something must be done, immediately done, that the oldest Catholic paper of these States should not cease." THE CATHOLIC ADVOCATE of Louisville had the same complaint. A long descriptive note was devoted to THE CATHOLIC NEWSLETTER of St. Louis which had just completed its first year. Although we were not able to check further volumes we know that since 1848 Rev. James Andrew Corcoran\* had taken over the editorship for the

\*James Andrew Corcoran, born in Charleston in 1820, had lost his parents of Irish descent at an early age. Bishop England had him at age 14, together with Patrick N. Lynch at 17 (cf. SUPRA) to be educated in Rome's Propaganda College in 1834. Both showed great ability; James Andrew Corcoran graduated with first honors and was after nine years a learned scholar. He was the first native-born Carolinian to be ordained in 1842, the year of Bp. England's death. Father Corcoran returned to Charleston in Nov. 1843 to become a teacher in the seminary until 1851, a pastor, superior of the Sisters of Mercy and editor of the USCM after Dr. Lynch in 1848, up to 1861. He was the founder of a Catholic Institute in 1855. He was also co-editor of the first edition of Bp. England's WORKS (1847). Furthermore he was secretary of different councils in Baltimore from 1855 ff. where his theological knowledge and his moderation and modesty were appreciated. He was sent as an American representative to the Vatican Council in Rome in 1868. When he returned in 1870 he became a professor at the seminary of St. Charles Borromeo, Overbrook, Philadelphia, and there he again took over an editorship, this time of the AMERICAN CATHOLIC QUARTERLY REVIEW (Ja 1876), founded by him, until 1889. In this learned magazine he was helped by other members of the faculty and he became especially a friend of Rev. Dr. Herman J. Heuser who later became the founder of the AMERICAN ECCLESIASTICAL REVIEW (Phila.). With Brownson and Hecker Msgr. Corcoran was one of the great Catholic men of that period, a missionary, philosopher and living encyclopedia of sacred learning; he knew the Semitic languages, especially Syriac which he used for his Biblical studies; he spoke Latin, French and German. The "old doctor" was cherished by hundreds of students; he was also an invaluable counsellor to the bishops in their plenary councils in Baltimore. He died in 1889.

following fourteen years to the end of the paper, and that Fr. Augustine Hewit also took part. In 1850 the USCM still had subscribers in 20 states. When in 1850 Georgia became an independent diocese, the seminary

seemed unnecessary and with its end the print shop was abandoned; therefore we suppose the King's list of other printers' names: William J. Rosemann, Walker and James, Harper and Calvo, all fall into the period after 1851.

It was said in later years that the MISCELLANY'S influence was comparable "to a watchtower", "looking all over", dissipating errors, refuting calumnies, inculcating faith" (O'Connell). In 1836 the CATHOLIC TELEGRAPH expressed the wish

sincerely that it will continue its powerful advocacy of our Holy Faith. That valuable periodical fearlessly encountering the enemies of truth, flinging, with a giant hand, their puny arguments to the winds, adding to the strength of the monument which it has erected to the honor of divine truth.

A similar tribute from the U.S. CATHOLIC MAGAZINE (Baltimore; Ja 1843)

The USCM still survives, to defend our holy faith and spread its truths. The earnest of good will given by some of the Catholics of the South has inspired new hope, and the faithful sentinel has resolved not to abandon the watchtower on which so long stood amidst storm and darkness as well as in sunshine. From our heart we say, ad multos annos, and trust (its) consolation will reach the widowed church (reference to Bishop England's death). (Then follows great praise of Bp. England's achievements).

On the whole the paper remained the same after the bishop's death.

Father Baker maintained its popular and lucid doctrinal explanations and the courteous editorials. Father Lynch was known for his mild controversies, nevertheless defeating his antagonists, and by the great variety of learned essays on very different subjects. As in the past, he still needed to tell the people to support the paper: "something must be done immediately." Other papers sympathized and regretted the situation of the oldest, first paper and the indifference of the reader-subscribers. Fathers Lynch, Corcoran and Hewitt tried to "earn" some money with an English and Classical School (1847) of which Dr. Lynch was principal; they carried many ads in the USCM.

Details: published on Wednesday, then on Saturday (1828 ff). The first 5 volumes had the format of a magazine, only  $9\frac{1}{2} \times 12\frac{1}{2}$  in size, with 8 pages of 3 columns for v.1, and for v.2, 116 pages, 6x9 inches; from v.3-5, there were again 8 pages of the same size. The price was always \$4.00; of the 600 plus subscribers, not half paid. With v.6 of 8 pages, 3 columns,  $11\frac{1}{2} \times 15\frac{1}{2}$ , issued on Saturday at \$4.00, the future pattern was established, at least to 1846-7 as far as we could see copies. With v.8 there were supposedly 70 representatives in the subscription field,

with about 26 still in 1846-7. Vol. 26 closed with the total number of issues published at 1,030. After the circulation figure of 800 in 1826 we found no other data. While the first five volumes were semi-annual, with v.6 (1826) they became annual from July to June; the paper ended with v.41, after 39 years of publications.

Sources: besides DCU's rich holdings were: Middleton (1893 and 1908), p.25, 39; Baumgartner, p.6; Foik, pp.49,70,93; Foik: PIONEER, p.263; Hoole, pp.24, 32; Frese; J.Dunn; METROP.CATH.ALMANAC (1837-61); CATH. ENCYC. "Periodical"; Kitchen, p.88; Maynard, p.238-9; CATH.BUILDERS: IV, 222, Mott. MAG.I, 383; II, 76; Parsons, EARLY CATH. AM., p.262; Roorbach (1852); Murray, 1876, p.544; Stroupe, p.126-7; Wittke:IR.203; 210; see also of Special Bibliography, SUPRA.

A "FIRST": THE UNITED STATES CATHOLIC MISCELLANY was the FIRST DISTINCTLY CATHOLIC WEEKLY NEWSPAPER IN THE UNITED STATES Je 5 1822, and it was the ONLY ONE OF THIS KIND until F 22 1823 when the CATHOLIC ADVOCATE in Philadelphia started producing only some issues, or better: until the TRUTH TELLER began on Ap 2 1825 in New York.

Locations: ULS: DCU (with more holdings than there listed): v.1, nos. 4-31 (Je 26-D 31 1822), 2-3 (1824), 6 (J1 1826-Je 1827) 8,9,11,12,14, 16,17,18,20,22,25,26 (1846-7). DGU(whose holdings also go beyond ULS entry): 1025, 36, no.29 (Ja 30 1857); DLC: 1-(3), 6-7, 10, (35); NdD, 6,8-14, (39); PPAP: 13,15; MBtS: 1-26; MWA:31, and single issues. KyLoN: (1-23) (1822-44); IaDuC: 7-9; St. Thomas Seminary, Bloomfield, Conn (1); ScC: (2-3); PPL: (2-3); MB:11; NN:1; PV: 2,(9), 10, no.51 (Je 18, 1831); MdEstJ:6-22 (1842); NYStJ:9-10, 13-14, 16-25(1845); MdW:1-8, no.11 (S 15 1837); InNd: 1822, 1824, 1832, 1835-39, 1844-46; Vi:Ag 24 1861; NcU: single nos. of 1854-S 7 1861; NHi: 1-8; Nashville, Tenn., Chancery Archives: [1837-41].

#### APPENDIX

##### A short biography of Bishop John England

John England, born in Ireland (1786) of a pious family, studied law, then theology in the seminary at Carlow (1802-) and was ordained (1808), 22 years old; appointed chaplain of the North Presentation Convent at Cork for nearly 10 years, he was also "lecturer" at the Cathedral, chaplain of the prisons where he learned about the misery of the country. He began a Catholic Circulating Library in St. Mary's Parish and founded a little Catholic monthly, the RELIGIOUS REPOSITORY of which no copies can be located anymore; it was described as an excellent journal, non-political, the only subject religion. He became president and teacher of the Cork Seminar. Already in 1810 his wish was to become a missionary

in America but his bishop did not release him. He was made pastor of Bandon in 1817. Politically he was a friend of Daniel O'Connell and one of the principal movers with him to the democratic insurrection. Father England had all the qualities of a leader, a powerful agitator with stern determination and great intellectual energy. Therefore he had become chief-trustee and then - it seems - also editor of the honest and well conducted weekly **CORK MERCANTILE CHRONICLE**, influentially spreading his ideas. Those bitter discussions on politics gave him a good training for his later work in America. Once he even was fined 500 pounds by the court.

When he was called directly by Rome to become the bishop of the newly created diocese of the Carolinas and Georgia in the New World on Je 12 1820, he went by boat with his youngest sister Joanne Monica (she died in 1827 of yellow fever) and an Irish priest, D. Corkery, to Charleston where he arrived in D 1820. His new diocese had just gone through the bad times of a schism (Rev. Gallagher and Rev. Browne); it was closed now, so he was received by the two priests involved and by Rev. Fenwick, his Vicar-General. Leaving the latter in charge, he visited the three States, greeted his flock and as a genius with a novel approach, a public letter; he tried to reconstruct the discipline of the Church, made the acquaintance of the two Georgia priests in Augusta and Columbia, found no priest in North Carolina, but began to knit together the little groups without a priest by some rules attached to a Catholic Book Society he had founded for Charleston with those branches, another of his ingenious ideas as well as answering attacks towards the Church in form of paid advertisements in the Charleston local newspaper. In the city of his See he was well received with his first Lenten Pastoral in 1821 by Catholics and non-Catholics. He found ten young men for whom he started in Ja 1822 a Charleston Seminary and began on Je 5 1822 his **U.S.CATHOLIC MISCELLANY**, being a born journalist and well prepared by the work he did in Ireland. He was an excellent orator, asked also to lecture for non-Catholics. Soon he had published a **CATECHISM** with special remarks for his purpose, and in summer of 1822 in New York a **MISSAL** the same way. He took part in a conciliatory way in the Hogan struggle; all these activities are reflected in his paper. He found not much support in the whole. A financial friend was to him the North Carolinian judge William Gaston. To avoid great difficulties with the trustees of the churches he worked out a Constitution which was helpful. This too was an invention of his. A learned man himself, he became an active member of the Philosophical and Literary Society in Charleston, where leading planters, lawyers, clergymen, etc., were associated. He impressed the listeners to his lectures as well as the Catholics to his sermons. Once he was asked to substitute for a Protestant minister in a village, he came, went to the pulpit, let the people sing a hymn out of their prayerbook, said a neutral Catholic prayer and preached so that everybody was satisfied. Besides being faithful to his home-country, he quickly gave his interests to American problems. He attended the Councils in Baltimore, arranged

even synods in his diocese for his priests and laymen delegates; he wrote for them pastorals which were distributed. He went to Europe to get more means and priests for America. When he returned from a trip in N 1841 he felt sick and weak. In Mr 1842 he said his last mass; the Charleston Protestants and Jews prayed for his recovery; but he died on Ap 11 1842, 56 years of age, mourned by all inhabitants of the city: the COURIER called him "distinguished for strength of mind, power of argument, of deep and various learning, bold and impressive eloquence;" he died the death of an overworked missionary, strictest performance of his duties; Shea believes him to be one of the greatest bishops in the United States; in 1876 John O'Kane wrote: "As a bishop of vast intellect and apostolic zeal, as a great scholar, eloquent speaker and preacher, a powerful writer, the American Church has not seen the superior of Dr. England." His writings were collected in five volumes by his successor, Bishop Reynolds. From his diary written in the States is only the so-called DIURNAL for the years 1820-1823 preserved.

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(231)  
SOUTH CAROLINA

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CAROLINAS AND GEORGIA. New York:D. & J. Sadlier, 1879.
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- Wi/Ha Willging/Hatzfeld (see Gen. Bibliography) esp. Part 13:  
Louisiana (p.48 a list of Southern papers) and Part 14:  
New York City, Chronological Table for the earliest  
Irish papers like SHAMROCK...

NB. Especially valuable for us was Bishop England's DIURNAL, the book of O'Connell, who was one of the bishop's students, later principle at St. Mary's College, Columbia, S.C., and always in contact with the editors of the U.S.CATH. MISCELLANY. DLC has King's book; his father was the owner of a secular paper, friendly to Bishop England with his COURIER, perhaps a relative to the agent of the U.S.C.M. of that name and owner of the first bookshop with Catholic books.

HOLDINGS IN THE STATE:

ScC: U.S.CATH.MIS.: [2-3].      NcU: GAZETTE: two single nos.

ALPHABETICAL TABLE: SOUTH CAROLINA

No	Lang	Title	Place	Freq	Type	Cath	Time
1	E	Catholic Advocate	Charleston	w	n	lc	Ap 1871-?
2	E	Gazette	Charleston	w	n	lc	1867-69
3	E:Ir	The Irishman	Charleston	w	n	3	D 17 1828-Ag 1832-?
4	E:Ir	Southern Celt	Charleston	w	n	lc	Ja 1870-73
5	E(Ir)	U.S.Cath.Miscellany	Charlestown	w	n	1a	Je 5 1822-D 13 1860 (exc.Ja-D 1823 + Ja-Je 1826)
Charleston Cath. Miscellany							D 2 1860-D 11 1861

## SOUTH CAROLINA

STATISTICAL CONCLUSION:

Number: 5 periodical publications =5  
 Language: English all, 2 of them Irish, one of them: Irish in tone =5  
 Places: Only Charleston with all 5 publications =5  
 Frequency: all weeklies =5  
 Type: all newspapers =5  
 Catholicity: 4 are Catholic by purpose: one official:(1a);  
 3 inofficial:(1c); one Catholic by national tradition"=5

CHRONOLOGICAL TABLE

1820	1830	1840	1850	1860	1870	1880	-1890-1900
o123456789o123456789o123456789o123456789o123456789o123456789o							
XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX						U.S.Miscellany...	
						Je 5 1822-D 11 1861	
XXXXX?		Irishman, D 17 1828-Ag 1832?					
Gazette, 1867-69					XXX		
Southern Celt, Ja 1870-73					XXXX		
Catholic Advocate, Ap 1871-?					X?		

CONCLUSION:

This Table showing the success of the first paper - together with its history given earlier - reveals the importance of one man with a great personality like Bishop England. With zeal, energy and personal sacrifice, almost out of nothing, no railroad to get the news, to distribute them once printed, he established his paper so firmly that it lasted for 39 years. Tragically the paper gladly announced the forthcoming Catholic papers in other states to its own disintegration as a nation-wide publication, therefore finally was forced to change its title "U.S." Catholic Miscellany to "Charleston" Catholic Miscellany.

Some almost useless attempts at new foundations in South Carolina have even to be admired, especially the one of 1828-32, fitting into the line of the early Irish patriotic New York papers like the Shamrock (1810 ff.). The failure of the papers from 1667-1871 ended with a complete bankruptcy so that our state was without any Catholic periodical until the end of the 19th century.

A "FIRST": The U.S.CATH.MISCELLANY of Charleston, S.C., was the FIRST CATHOLIC WEEKLY NEWSPAPER IN THE UNITED STATES (if one does not count Fr. Gabriel Richard's single sheet, published in Detroit, Mich. on Ag 31 1809 and the more patriotic Irish papers in New York 1810 ff.

"OLDEST": The same paper, with 39 years of existence in South Carolina.

"CURRENT": None

(233)  
TENNESSEE

T E N N E S S E E

Chattanooga  
Memphis  
Nashville

HISTORICAL BACKGROUND: TENNESSEE

1541 From the Mississippi in 1541 De Soto saw the territory south  
1673 of the Ohio; in 1673 Joliet and Marquette came that way, and La  
1699 Salle in 1699. Only then was the first building erected, Fort  
Prud'homme. French traders followed. The first settler was a  
faithful Catholic, Timothy De Montbrun, "father of Nashville".  
1769 William Bean brought people from Virginia in 1769. Tennessee  
1785 was made a Territory in 1785 and a state of the Union in 1796  
1796 with Nashville as capital. The first settlers mainly were  
English, Protestants, but among them also Irish Catholics and  
Germans, less French. The population was growing fast from  
1790-1830, then less. The first paper printed was THE KNOXVILLE  
1791 GAZETTE (1791), the new capital was still in construction,  
when Memphis had grown to the largest place in the West and  
Knoxville and Chattanooga in the East. The first Nashville-  
1799 paper was in 1799 the RIGHTS OF MAN or NASHVILLE INTELLIGENCER,  
published by an Irishman, M'Laughlin; the first secular magazine  
was in 1809 the MUSEUM of Nashville.

Not much is known about missionary work in Tennessee. Many  
1799 Catholics lost their faith. In 1799 the whole of Tennessee  
1808 counted only about 100 Catholics. When in 1808 Bardstown, Ky.,  
was made a diocese, Tennessee belonged to it. Few priests were  
available. Knoxville had then six or seven Catholic families  
but no priest until 1848. It seems Nashville's Monsieur De  
Montbrun had begged for a priest because the newspaper of that  
1820 city had a notice on O 24 1820: "A meeting of the Roman Catholic  
brethren is to be held at the home of Capt...Demumbrune (for  
1821 the purpose) of erecting a church...". In 1821 Bishop Flaget  
from Bardstown visited the place and said mass in De Montbrun's  
house for 60 Catholics. A church was begun but not finished for  
1828 years. A priest was there from 1821-23, in 1828 a church  
service is recorded, up to 1838 a priest visited semi-annually.  
  
1824 In 1824 agents of Bishop England's newspaper, the U.S.CATHOLIC  
MISCELLANY, Charleston, S.C., came also to Tennessee. There was  
1828 a notice in that paper in 1828, that an Irishman has asked the

clergy of South Carolina to visit several families in Tennessee. In 1833 there was not yet a church or resident priest in that territory.

- 1837 But in 1837 Nashville became the See of a diocese and in 1838 its first bishop Richard Pius Miles, OP, came alone by canoe and on horseback to Nashville to meet the 300 Catholics. In 1844 his cathedral was started. He visited Chattanooga in 1839 finding one Irish family. Memphis' first mass was said in 1839, a resident priest came in 1840, by 1845: 500 Catholics. The CATHOLIC ADVOCATE, Bardstown, Ky., arranged a campaign for its subscription; it brought in the following years also a column for Tennessee. In 1847 the bishop was supported with 6 priests, who held services in 6 churches and 8 chapels for 1,500 Catholics. Knoxville especially got more Catholic railroad workers around 1852 and its first church. Memphis grew rapidly. "The Irishmen of Memphis played their part...in secular and religious journalism;" they had in 1855 an Irish Literary Society, which still existed in 1888 (Stanton,p.105,110). Memphis had then 4 churches.
- 1859 The second bishop was in 1859 James Whelan,OP, resigned in 1863. During the Civil War the flock was scattered, the new bishop 1865 P.A.Feehan, had to begin anew in 1865. Yellow fever raged twice (1873 and 1878/9) and caused a loss of 22 priests and and thousands of people. Nevertheless under this Irish bishop the first Catholic newspaper was created, THE SOUTHERN CATHOLIC 1874 (1874-76); the CATHOLIC CITIZEN of Newark, N.J., had a notice on Ag 21 1875, p.4: "The State of Tennessee is now provided with a Catholic newspaper." When Bishop Feehan was called to be the Archbishop of Chicago, he left-despite the pestilence - 30 churches with 18 resident priests. The next bishop, Joseph Rademacher (1883-93) was not good in health, less active. Under 1883 him (1883-86) the Memphis Irish published the fair-paper THE 1883 FESTIVE SIMNEL. Under bishop Th. S. Byrne (1894-1923) more 1894 schools and institutions were founded; his diocese counted 1899 28,000 Catholics in 1899 with 35 priests, 24 churches, when the state had a population of 2,020,616.

Excluded publications of which we doubted their being Catholic, or their being started still in the 19th century:

1. THE SOUTHERN CITIZEN, Knoxville (O 1857-D 1858, had an Irish publisher John Mitchell. But today's pastor, Rev. Francis B. Shea found that he was not Catholic, his co-publisher Wm. G. Swan was a prominent Presbyterian.
2. DER ANZEIGER DES SUDENS, Memphis (1858-76), mentioned in Keating's HISTORY OF MEMPHIS, v.2, p.227, was checked by Msgr. Flanigen; no sign of being Catholic.
3. Of C.K. and L.of A., printed that way in Ayer:1902/3, no establishing-date given, Memphis, possibly of a branch of the Catholic Knights and Ladies of America, we were not able to see when it started.

CHATTANOOGA

had one church from about 1850 to 1899, but then still had 21 missions and stations. Acc. to Ayer in 1904, 30,154 inhabitants had 10 secular papers, none Catholic.

FACTS (Jl 4 1891-Apr 1895?)

This "Catholic:lc", weekly newspaper was established on Jl 4 1891 (acc. to holdings), existed certainly on Ag 4 1894 when it was reviewed by the ROSARY, probably even Ag 18 1894 (quoted twice in O'Daniel\*) or to Ap 1895 (when its founder left the place) or longer\*\* Though O'Daniel

\*Though the two existing sets of FACTS end with Ja 27, 1894 (one of them belonged to the family of the editor L. Mahoney and was given to the TENN. REGISTER), we cannot doubt that O'Daniel, quoting the FACTS' issues of Ag 4 and 18, 1894 in his book on pp. 280-81, and 497, saw them in his time (1926), or at least found them quoted; on p.281 he speaks of a letter of Jl 6, 1894, in which Rev. Thomas V. Tobin writes Fr. Walsh, the editor of FACTS, that he is sending him a manuscript to be published. The paper must have existed.

\*\*The date "Spring" (or April, because Rev. Walsh left in May) 1895 as end-date is doubtful; may have been earlier or even later; "earlier" because in 1895 the City Directory does not list FACTS any more (Msgr. Flanigen found that Father Walsh is not named any more either and explains it with the printing of the directory late in the year) and most of the U.S. directories cease the listing with 1895, which practically means: 1894; for "later" could speak that the Catholic Directory (Hoffmann) only once lists FACTS in 1896, and Batten's directory has it still in 1897, then even with Facts Pub. Co. also as editor; it might be that after Father Walsh was gone the paper continued for a short time under another management.

lists it once for Knoxville, it certainly was always published in Chattanooga.

Its founder and manager was Rev. William Walsh, who was until N 1887 pastor in Memphis, Tenn., and managing editor of ADAM there, and in 1891 pastor of Sts. Peter and Paul's Church, until he was transferred to Knoxville, Tenn., in Spring (May) 1895. FACTS' editor was Larry Mahoney; as publisher was given the Facts Printing & Publishing Co., or J.P. Thornton, manager and publisher (1891). So the CHATTANOOGA CITY DIRECTORY lists it and in 1892 an advertisement says "the live weekly newspaper," one of eleven in the city, was printed at 719 Cherry St.; its address was 812 Georgia Ave., near Sts. Peter and Paul's; publisher was the Facts Pub. Co., J.J. Mahoney, president, G. Siener the secretary and treasurer, and J.L. Clark the manager; in 1894 the address was 102 Boyer Street.\*\*\*

## CHATTANOOGA/MEMPHIS, Tenn.

\*\*\*There the Cahill Foundry was located. The Cahills were a prominent Catholic family and J.J. Mahoney was connected with that firm (Flanigen).

The Catholic paper brought news from the dioceses around Tennessee, (Charleston, Savannah, Mobile, New Orleans, Natchez and Little Rock) local news, and syndicated reading matter. The Notre Dame, Ind., AVE MARIA greeted it on N 28 1891 as "our esteemed contemporary." THE ROSARY referred to FACTS' number of Ag 4 1894 as giving a good insight into Tennessee's Catholic history.

Details: a Saturday weekly of 8 pages, 16x22 inches, priced \$2.00, discount to clubs, circulating 1,650 copies in 1892; 1,500 in 1893; 1,650 in 1894 and 1895.

Sources: Middleton(1893); Ayer (1891-95); Rowell (1893-94); Pettengill (1895); Dauchy (1893-95); Eureka (1893); Batten (1892,95,97); CHATTANOOGA CITY DIRECTORY (1891-94); Lucey IV, 145; O'Daniel, p.280-1, n.22; 497; and letters with results of his thorough search from Msgr. G.J. Flanigen.

Locations: Not in ULS, AN. Office of TENNESSEE REGISTER, Nashville, Tenn., and the Diocesan Chancery, Nashville, Tenn., have both, v.1, n.1 (Jl 4 1891)-v.6, n.4 (Ja 27 1894).

MEMPHIS:

in 1838 the first mass was said, in 1840 the first resident priest came; in 1855: 2 churches (one German), in 1875: 4, in 1899: 5 churches. Ayer, in 1904, listed 102,820 inhabitants with 30 secular papers, and one: the CATHOLIC JOURNAL OF THE NEW SOUTH.

ADAM (Mr 1885-1887)

continuing THE SOUTHERN CATHOLIC (1874-76)-Yellow Fever Period-1885-continued by CATH. JOURNAL OF THE NEW SOUTH (1888-1935)

This Irish-American (Alden and Stanton) "Catholic:lc", weekly newspaper of "literary, religious" (Keating) type was established in Mr 1885 (Keating) and ended probably before N 1887 (the last existing copy is v.4, no. 25 of Ag 27 1887. About its starting date, Baumgartner gives: 1875, or Mott and with him Lucey, give 1882, who counted backward from v.3 (1885) to v.1. That ADAM did not begin with v.1 but with v.3 (see holdings) is a sign that it wanted to be a direct successor to THE SOUTH. CATH., even after eight years of interruption, in the time where the yellow fever raged. Rev. William Walsh, pastor of St. Brigid's Church Memphis (from 1878 to N 1887 when he was transferred to Chattanooga, starting there in 1891 the Catholic paper FACTS) was - it seems - the



founder, certainly the editor and manager (Keating). The MEMPHIS CITY DIRECTORY lists ADAM the first time in 1886 as a "literary newspaper" with an office in 15 & 17 Union St. (house of the secular newspaper PUBLIC LEDGER), and in 1887: office 35 Jefferson St. (with A.N.Kellog Newsp. Co.) as Adam Pub. Co.; its president John S. Sullivan; vice-president, P. McCadden; secretary, Father Walsh; directors: Patrick Doyle, Col. H.R.Bates, (one can see why ADAM is "Irish"). The directory of 1888 gives still another address: 10 & 12 Jefferson St. (with M. Monaghan & Co.). In 1899 the new title appears. When D.A.Quinn wrote his book: HEROES AND HEROINES OF MEMPHIS in 1887, he speaks on p.4 of ADAM as still existing. According to v.4, no. 12 (Mr 12 1887) its subtitle was: "A weekly journal for the Christian home." It seemed necessary for its existence not to stress the word "Catholic," therefore "Christian"; also in the advertisement of 1886 nothing is said about its being "Catholic." That it is Catholic is guaranteed by Father Walsh's management. With his departure from Memphis - it seems - the change of management was necessary and the CATHOLIC JOURNAL OF THE NEW SOUTH began.

Details: published Saturdays, had in 1886 8 pages with 48 columns, a size of 19 3/4 inches, was sold at \$2.00, and circulated 3,000 copies.

Sources: Middleton (1893,1908); Lucey II, 94, n.14 and III, 146; Alden (1886); Ayer (1887-88); Rev. Henry Browne (DCU) had seen an original copy of Mr 12 1887 and taken notes; MEMPHIS CITY DIRECTORY (1886,87,88); Keating: HIST. OF MEMPHIS, v.2, p.223; W.M.Stanton: THE IRISH OF MEMPHIS, and Msgr. Flanigen.

Locations: Not in ULS,AN. PPStCH: v.4, no 12 (Mr 12 1887). Chancery Archives, Nashville, Tenn.: v.3, no 1 (D 12 1885), v.r, no 25 (Ag 27 1887).

Memphis, Tenn. (1888-1912)  
Milwaukee, Wis., pub. for Memphis (1912-1935)

THE CATHOLIC JOURNAL OF THE NEW SOUTH (1888-1935)  
following first THE SOUTHERN CATHOLIC, Memphis (1874-76)  
and then ADAM, Memphis (1885-87)

This Irish "Catholic:lc", weekly newspaper was established in 1888, was published till 1935. Counting backwards from v.28 in 1903, which DCU owns, we can see the C.J. OF THE N.S. itself was planned to be a successor of Tennessee's first Catholic newspaper: The SOUTHERN CATHOLIC which ended in 1876; v.1 of the C.J. would have been published in 1876. It disregarded completely the fact that no Catholic paper existed for eight years after 1876 because of the raging yellow fever pestilence. According to time, the C.J. continued directly ADAM which was published

as the second Catholic paper from 1885-87, which in another way continued the first paper's volumes one and two, numbering its own volumes: three and four. Our sources are very confusing, showing the possibility of five establishing dates for the C.J.: 1875, 1876, 1882, 1883, 1888. The paper's office was first 10 & 12 Jefferson St., the same as ADAM had before, then in 1889: 35 Jefferson St., in 1892 also 37 Jefferson St. The C.J. had some financial security through an incorporated company; its **president** was M. Gavin; its vice-president: W. Horgan; its secretary: W. Fitzgerald; its treasurer: J.S. Sullivan. It was originated by William Fitzgerald, a genial scholar, giving the paper the Irish flavor. He was also an attorney-at-law; his office was the office of the paper (Equitable Bldg., Main & Jefferson Sts.) in 1892 ff.; he too was president of the Catholic Knights of America in 1894 ff. Ayer believed in 1897-99: the C.J. to be: "The only Catholic paper in the South between St. Louis and New Orleans"\*

\*Not completely true:

- 1) CATHOLIC HERALD. Nashville, Tenn. (1898-99);
- 2) GEORGIA CATHOLIC, Atlanta (1895-98);
- 3) THE CATHOLIC JOURNAL, Austin, Tex. (1898-1900);
- 4) ARKANSAS ECHO, Little Rock (1891-1932).

See Wi/Ha, Part 13: Louisiana, p.48; List of Southern Newspapers. He sold the C.J. after June 1903 to John J. Shea, an able writer, editor and publisher, with an office in the Dixie Clothing House, on Main and Jefferson Sts. The DCU copy of 01 1910 has printed as owner Mrs. John J. Shea. Ayer lists for 1911 and 1912, the last years before the paper was published in Milwaukee, Mr. John J. Shea as publisher and Miss Martina Shea as editor, probably the heirs of Mr. John J. Shea. Stanton, publishing his book in 1952, wrote, p.110, that Miss Mary Fitzgerald was for 35 years a correspondent to the paper, which would take us back to 1900 from the end of the paper in 1935. Mott: MAG. III, p.69, note 23, knows from "notices" of "Mrs Mary Fitzgerald" that her sister was married to a Mr. Maier in the publishing business in Milwaukee. That may have been the reason why the Tennessee paper joined the chain of the Citizen Co. in Milwaukee, why Humphrey J. Desmond, the owner of the Company, bought it and published it for its locality, keeping its title and a local editor, this Miss or Mrs. Mary Fitzgerald up to 1935. Ayer listed the C.J. also after 1912 in Memphis, adding in 1913: "see Milwaukee," and in Milwaukee he added: "dated also for Memphis, Tenn., only in 1913 with "Citizen Co." as publisher; then - it seems - Mr. Desmond has kept for the C.J. the name of its publisher from 1888: Catholic Pub. Co., to its end, though the publishing was done with the Citizen Co., and its address was the latter's: Sentinel Bldg. (1924), or 785 N. Jackson St. (1934-35). The C.J. was a Catholic family paper, "literary" as says the MEMPHIS CITY DIRECTORY.

Details: published Saturdays, always had 8 pages, first in the size of 30x44 inches, in 1890 ff. of about 16x22 inches, or 15x22 in 1910 ff.; its price was \$2.00 until about 1924, then \$2.50. Its circulation was around 3,000 copies, higher at 3,600 in 1890-1895; 1914-15 1,790; 1,500

or 1,100 in 1920; after reaching again 3,000 in 1928 it circulated only 785 copies in 1935. We were only able to see the three issues at DCU.

Sources: Middleton (1893); Baumgartner, p.27, 99; Mott: MAG. III, 69; Lucey, III, 145-46; Ayer (1888-1935); Rowell (1888-1908); Batten (1892, 95, 97); Eureka (1893; Dauchy (1890-99); Remington (1892-1901); Pettengill (1895); Hoffmann (1891-1913); Severance (1908); CPD Meier (1928, 28, 32); MEMPHIS CITY DIRECTORY (1889-1900); DCU original copies; Stanton: IR. IN MEMPHIS, p.110; letter from Citizen Co., Milwaukee.

Locations: Not in ULS, AN. DCU: v.28, no 4 (Je 27 1903); v.33, no. 12 (Ag 15 1908); v.35, no 24.

———— CATHOLIC NEWS      see      YOUNG MEN'S INSTITUTE NEWS

### FESTIVE SIMNEL (F 17 1883-Mr 7? 1886)

Of this "Catholic:3", English publication with an Irish flavor (according to title and its motto: "Eire Go Braith" (Ireland to judgment day - forever) exist the following issues with a very strange numbering:

Vol. 1, no 1	Su.	F 17 1883	v. 8, no. 8,000 - Mr 1 1886
Vol. 1, no.200	Tu.	F 19 1884	v. 9, no. 9,000 - Mr 2 1886
Vol. 1, no.300	W.	F 20 1884	v. 10, no. 10,000 - Mr 3 1886
Vol. 1, no.500	F.	F 22 1884	and so on.
Vol. 1, no.600	S.	F 23 1884	
Vol. 1, no.700	Mo.	F 25 1884	

We suggest that it was a small daily, published during a "fair" of a week in Springtime of the years 1883, 1884, 1886. From the first year only one issue is preserved: v.1, no. 1; no problem. From the second year the publisher continued to print: "v.1" and to make it different from the first year as well as showing that there will be seven numbers, he invented: 100, 200 - 700 for the issues. The publisher of the third publication did not completely understand that system, he added another zero but did not begin with 1,000, he continued 700 of 1884 with 8,000 ff. in 1885; he did not see sense in continuing volume one, so analogically he numbered issue v.8, 8,000; v.9, 9,000, and so on.

We do not know anything about the contents of the publication. A rechecking was not possible, because these originals were not available when Msgr. Flanigen who had seen them before and made those notes which he gave us, wanted to see them again. He knows, that "Simnel" is an archaic word, meaning a combination of loaf or biscuit, which would underline our suggestion of a "fair" where one eats such a national bakery product.

Details: Nothing else known.

Sources: Only Msgr. Flanigen in two letters.

Locations: Not in ULS. The Diocesan Archives in Nashville, Tennessee, have the above listed issues.

THE SOUTHERN CATHOLIC (1874-76)  
continued by ADAM, Memphis (1885-1887)

This "Catholic:lc", weekly newspaper was established in 1874, one year after the first epidemic of yellow fever paralyzed many activities, and lasted until 1876, producing v.1: 1874-75, and v.2: 1875-76; after eight years (the pestilence had raged again in 1878-79) the paper was continued under the title ADAM; its first issue numbered: v.3, no. 1 ff from 1885-1887; ADAM was continued by the CATHOLIC JOURNAL OF THE NEW SOUTH in 1888, lasting until 1935; both papers date their start back to the first paper. THE SOUTHERN CATHOLIC is listed by Rowell in 1874 with Dr. J.W. Rodgers as editor-in-chief, and with Hite, Kelly and Co. as publishers. Rowell, in 1875, has William T. Powell as editor-in-chief, and Burrow, Powell & Harrington as publishers, in 1876, the same Powell as editor and publisher. Of the MEMPHIS CITY DIRECTORY (1874 not listing the paper) 1875 is missing and only 1876 was available; it gives as proprietors Powell and Harrington; the books of Keating and Young have W.F. Harrington and William T. Powell as publishers; the latter also was editor. He died in 1878 of yellow fever. Rowell in 1875 has added an advertisement of THE SOUTHERN CATHOLIC: "...this journal is published for the Catholics in Tennessee, Arkansas, Mississippi, Georgia, Alabama and Texas; there is no other Catholic paper in Tennessee and none in the other States, and Memphis is their central point of trade;"\*

\*That was really true in 1874; but already in 1875 in Georgia was begun the SOUTHERN CROSS, and in Texas the TEXAS CATHOLIC, an English weekly as well as a Spanish one; the REVISTA CATOLICA. See Wi/Ha, Part 13, p.48, list of "Southern papers". in 1876 is still added that it is "the only one-dollar, eight-page (but in its listing only four pages!) Catholic weekly, published in the U.S." It seems that was wishful thinking; the circulation of 1,000 copies did not go up, but rather lowered to 200.

The AVE MARIA, Notre Dame, Ind., has a notice on 0 10 1874: "THE C.C....new on our exchanges, well printed, the editorials show great care in their preparations." The CATHOLIC CITIZEN, Newark, N.J., Mr. 6 1875, says in an article about existing Catholic newspapers that THE S.S. was founded, being then in its second year.

Details: in 1874 it was a Saturday paper of 4 or 8 pages, 26x40 inches in size, sold at \$2.00. In 1875 its price was \$2.50. In 1874 4 pages and price was \$1.00. About its circulation we saw listed in 1875: 1,000; in 1876: 200.

Sources: Middleton (1893); Baumgartner, p.30; Cath. Encycl.: "Periodical"; BAKER'S TENN. SERIALS, p.34; Rowell and Ayer (1874-76); Alden(1875); MEMPHIS CITY DIRECTORY (1876); YOUNG: Hist. of Memphis, p.460; Keating: HIST. OF MEMPHIS, p.188, 228; the last three sources were checked for us by Msgr. Flanigen.

A"FIRST": The SOUTHERN CATHOLIC of Memphis was in 1874 the FIRST CATHOLIC WEEKLY NEWSPAPER in Tennessee.

Locations: Not in ULS, AN. Searches for copies in Tennessee unsuccessful.

THE YOUNG MEN'S INSTITUTE NEWS (Jl 1893-1894)  
THE CATHOLIC NEWS (1895-1896)

This "Catholic:lc", weekly paper?a society-paper (?a newspaper), was established in Jl 1893, changed its name from THE YOUNG MEN'S INSTITUTE NEWS to THE CATHOLIC NEWS between 1894 and 1895, and ended in 1896. The MEMPHIS CITY DIRECTORY listed it for those years with the list of "newspapers" in Memphis, but for a "society-paper" speaks that the circulation figure of the existing Catholic newspaper: THE CATHOLIC JOURNAL OF THE NEW SOUTH suffered in no way according to its average of 3000 circulating copies, on the contrary reached in 1895; 3,600; it also did not gain when the Y.M.'s INST. NEWS had expired, kept the same 3,600. As a "society-paper" the high circulation of 3000-4900 of the latter is explainable, concerning another group of people.

The proprietor, manager and editor was Philip J. Waters from 1893-96. When he left Memphis in 1896 and went to Baltimore (as recorded in M. CITY DIR., 1896, p.675) his paper expired. The paper's publisher was first The Young Men's Institute, which was listed only from 1894 onward in the directory, as located at 298 Second St., while the publishing was done all the time at 59 Madison St.; with the title THE CATHOLIC NEWS and the publisher, News Publishing Co.

Details: published Saturdays, had perhaps first 4 and then 8 pages, both numbers given in 1895 by Ayer, resp. Batten; so, too, a size of 15x22, and one of 19 3/4; as price \$1.00 (that is only half of the price of the CATHOLIC JOURNAL...of Memphis, a further reason to believe THE Y.M.'s was a society-paper). Its circulation numbered 3000 in 1895, 4,800 in 1896, 4,900 in 1897.

Sources: for both titles the MEMPHIS CITY DIRECTORY (1894-96); for the second title only: Ayer (1895,96); Rowell (1895,96); Remington (1896); Dauchy (1897); Hoffmann (1895-99); Msgr. Flanigen's letters and checking the City Directory.

Locations: Not in ULS, AN.

NASHVILLE, the capital,

and a diocese since 1837, since 1845 with a cathedral, in 1875: 3 churches, in 1890: 4, in 1899:5. Ayer, in 1904, counted in Nashville a population of 80,865, having 56 secular papers, none Catholic.

THE CATHOLIC HERALD (Ap 30 1898-end of 1899)  
following the SOUTHERN CATHOLIC JOURNAL, Nashville 1896-97)

This "Catholic:lc", weekly newspaper was established on Ap 30 1898 and lasted until the end of 1899 as the second Catholic paper in Nashville. We do not know its founder, first editor and manager, if these are not the same as printed in the paper only from S 10 1898 to Ja 21 1899: J.M.Hussey, editor, George F. Connor, manager; The Catholic Herald Pub. Co., was printed as publisher from the beginning, with an office 329 Church Street. The issue Ja 27, 1899 has no names, but F 4 brings a new editor: James T. Lorigan, and the same manager: G.F.Connor, both until July 1, the last preserved copy, of which Msgr. Flanigen believed it may have been the last one. But we found the following notice in THE REVIEW, St. Louis, directed by A. Preuss, on N 18 1899: "THE CATH.HERALD, Nashville, Tenn....editor and publisher James T. Lorigan announces that he retired and if no one would take his place, it will probably suspend publication. He is about to enter a seminary." Probably no editor responded and the paper expired. Lorigan really became a priest of the diocese of Nashville. In 1909 he wrote the history of THE CHURCH OF THE HOLY GHOST, Knoxville, Tennessee. Msgr. Flanigen found out this, and who had kept copies of the paper: Mr. Geo. F. Connor, the former manager gave his volume to Most Rev. S.A.Stritch, Bishop of Toledo, for his archives, mentioning that Father Lorigan owns a volume, too. Bishop Stritch, before going to Milwaukee in 1930, sent the volume to Msgr. Mogan for the Nashville diocesan archives. Checking the preserved volume, Msgr. Flanigen describes for us the contents: articles, editorials and local items. At first THE HERALD tried to give only Catholic news of Nashville but later it attempted to give news of other places in the state having correspondents in the various cities." It began with two advertisements and had in "the last issue 130 columnar inches of advertising." It had also from its beginning "a letter of approval from Bishop Thomas S. Byrne of Nashville" printed in its first number ff., "in which he said



he recommended the paper but assumed no responsibility for the opinions of the editors" (Flanigen).

Details: V. one and a part of v. two were published Saturdays with the subtitle: "a Christian family paper," of 8 pages, in the size of 10 $\frac{1}{2}$ xl4 inches to D 17 1898, then of 12xl6 to its end, to the price of \$1.00. Remington's directory lists 1880 circulating copies in 1900; strange is that Dauchy keeps it in 1901 with a circulation of 2,000 copies.

Sources: First Msgr. Flanigen's search, then: Dauchy (1899-1901); Rowell (1899); Pettengill (1899); Remington (1900); notice in THE REVIEW, St. Louis, Mo. (N 18 1899).

Locations: Not in ULS, AN. Chancery Archives, Nashville, Tenn.; v.1, no. 1 (Ap 30 1898), v.2, no. 9 (Jl 1 1899). The same, bd. volume, in the TENNESSEE REGISTER'S office, Nashville, Tenn.

#### ST. CECILIA'S PHONOGRAPH (O 1893-Je 1895)

This "Catholic:lc", monthly school-paper was established in 1893 and lasted for two school years until 1895. The St. Cecilia Academy of the Dominican Sisters in Nashville was its publisher, the students of the Academy the editors. Our knowledge of title, place and (wrong) time: 1895-99 came from HOFFMANN'S CATHOLIC DIRECTORY. Lucey got his knowledge from there, too. We received everything else from a letter of Sister Roberta of the St. Cecilia Convent. The paper was half magazine, half newspaper and gave besides literary essays and "doings" of the students also data of an historical kind of Nashville, especially "Catholic" Nashville, and news items. THE ROSARY (1894, p.887) refers to it as an --energetic publication like THE YOUNG EAGLE of Sinsinawa, Wis., and SALVE REGINA, of New Orleans.

Details: The school-paper, with a cover showing the picture of the Academy, measured 9xl2 inches, and was sold for \$1.00.

Sources: Hoffman (1895-99), and letter from Sr. Roberta of St. Cecilia Convent, Nashville, Tenn.

Locations: Not in ULS. The St. Cecilia's Convent, Nashville, Tenn.: v. 1, 2 (1893-95).

SOUTHERN CATHOLIC JOURNAL (1896-97)followed by THE CATHOLIC HERALD, Nashville (Ap 30 1898-end of 1899)

This "Catholic:lc", weekly newspaper, established in 1896, was only able to live one year, until 1897, but was continued by THE CATHOLIC HERALD soon after, from 1898-99. Its editor was F.X. McCarthy and its publisher the Journal Publ. Co., with an office at 150 N. Cherry St., according to the NASHVILLE CITY DIRECTORY and two other directories. Only Batten has it differently but probably mistakenly: Ino. S. Carney as editor, and Cumberland Presbyt. Pub. Co.; he also has 4,500 circulating copies for the paper, what seems too much for the first year of the first Catholic paper. Msgr. Flanigen found out that McCarthy was a prominent Knight of Columbus, later, on Jan 1 1915, an associate editor of the society's newly founded magazine, THE COLUMBIAN for Tennessee.\* He seems not to have had any connection with THE CATHOLIC HERALD.

\*The COLUMBIAN has a predecessor listed that way in Ayer (1902-1904); C.K. AND L. OF A. monthly, 8 pages, 10x16 inches, 50¢., 10,000 circulation, Porter Bldg., Memphis, Tenn. No establishing date or editor given.

Details: published Saturdays, 8 pages, 15x22 inches. Price \$1.00.

Sources: Msgr. Flanigen's checking of the NASHVILLE CITY DIRECTORY; Ayer (1897-99); Pettengill (1899); Batten (1897).

Locations: Not in ULS, AN.

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|---|---|
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| Baker   | Mary Ellen Baker, Tennessee Serials...together with the holdings of Tennessee libraries, Knoxville, Tenn., 1937.  |
| CATH.ENCYC. CATHOLIC ENCYCLOPEDIA: Nashville etc. |   |
| Flanigen  | George J. Flanigen, Msgr., CATHOLICITY IN TENNESSEE. A SKETCH OF CATHOLIC ACTIVITIES IN THE STATE, 1541-1937, Nashville, 1937.  |
| Flanigen  | George J. Flanigen, Msgr., Century of Sts. Peter and Paul's Parish..., Chattanooga, 1952.   |
| Flanigen  | George J. Flanigen, Msgr., "History of 'Register'";...Diocesan paper is celebrating 20th birthday," THE TENN. REGISTER, S 27 1957, with a short history of the Catholic papers. |

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- Keating Keating, HISTORY OF MEMPHIS, 2 v. - (checked by Msgr. Flanigen).
- O'Daniel V.F.O'Daniel, THE FATHER OF THE CHURCH IN TENNESSEE, New York, 1926.
- Paul G.H.Paul, TENNESSEE NEWSPAPER DIRECTORY, 1929.
- Quinn Denis Alphonsus Quinn, Rev. HEROES...IN MEMPHIS, Providence, R.I., 1887.
- Stanton Wm. M. Stanton, "The Irish of Memphis," in THE WEST TENNESSEE HISTORICAL SOCIETY: Papers VI (1952) 87-137.
- Young Young, HISTORY OF MEMPHIS, 1912 (checked by Msgr. Flanigen).

LETTERS: Msgr. Flanigen not only wrote us many letters but also checked for our purpose books and holdings of original serials as well as the CITY DIRECTORIES of Memphis, Nashville and Chattanooga.

Sister Esther Marie, Siena College, Memphis, Tenn., supplied addresses and answered some of our questions.

Sister Roberta, St. Cecilia Convent, Nashville, described their school paper for us with exact dates.

Humphrey E. Desmond, president of the Citizen Co., Milwaukee, Wis., answered about their publication of THE CATHOLIC JOURNAL of Memphis.

No information could be found in AMERICAN IMPRINTS INVENTORY, No. 32: A CHECK LIST OF TENNESSEE IMPRINTS, 1793-1840, Chicago, Ill. Records Survey, 1942.

Douglas C. McMurtrie, PIONEER PRINTING IN TENNESSEE, Springfield, Ill., 1931.

HOLDINGS IN THE STATE:

Chancery Archives, Nashville: ADAM, Memphis: v.3, no 1 (D 12 1885), v.4, no 25 (Ag 27 1887). CATHOLIC HERALD, Nashville: v.1 no 1 (Ap 30 1898), v.2 no 9 (Jl 1 1899). FACTS, Chattanooga: v.1 no 1 (Jl 4 1891)v.6 no 4 (Ja 27 1894). FESTIVE SIMNEL: all issues we listed: 1883-1886.

The TENNESSEE REGISTER of Nashville, office: v.1 and 2 of CATH. HERALD, Nashville (Ap 30 1898-1899). FACTS: v.1 no 1-v 1 no 4 (Jl 4 1891-Ja 27 1894).

St. Cecilia Convent, Nashville: St. Cecilia's Phonograph: v.1 and 2 (1893-95).

ALPHABETICAL TABLE

No	Lang	Title	Place	Freq	Type	Cath	Time
1	E:Ir	Adam	Memphis	w	n	lc	Mr 1885-87
2	E	Catholic Herald	Nashville	w	n	lc	Ap 30 1898-1899
3	E:Ir	Cath. Journal of the New South	Memphis (Milwaukee, Wis.)	w	n	lc	1888-1912 1912-1935)
-		Catholic News	see	Young	Men's	Institute	News
4	E	Facts	Chattanooga	w	n	lc	Jl 4 1891-Apr 1895?
5	E:Ir	Festive Simnel	Memphis	d	fair	3	F 17 1883... Mr 7? 1886
6	E	St. Cecilia's Phonograph	Nashville	mo	sch-p	lc	O 1893-Je 1895
7	E	Southern Catholic	Memphis	w	n	lc	1874-76
8	E	Southern Catholic Journal	Nashville	w	n	lc	1896-97
9	E	Young Men's Inst. News Catholic News	Memphis	w	?soc-p	2	Jl 1893-94 1895-96

STATISTICAL CONCLUSION:

Number: =9  
 Langage: all English, 3 of them Irish =9  
 Places: Memphis:5, Nashville:3, Chattanooga:1 =9  
 Frequency: 7 weeklies, 1 daily for a week, 1 monthly =9  
 Type: 7 newspapers, 1 fair-paper, 1 school-paper =9  
 Catholicity: "Catholic by purpose" inofficial (lc): 7,  
               "Catholic by attitude" (2): 1  
               "Catholic by national tradition" (3): 1 =9

## TENNESSEE

CHRONOLOGICAL TABLE

	1870	1880	1890	1900
	o123456789o	123456789o	123456789o	123456789o
Southern Catholic, Mem., 1874-76	XXX			
Festive Simnel, Mem., F 17 1883-86		XXXX		
Adam, Mem., Mr 1885-87		XXX		
Cath. Journal of the New South, Mem. 1888-1912			XXXXXXXXXXXXXX-1912	
(Milwaukee 1912-1935				-1935)
Facts, Cath., J1 4 1891-Apr 1895?			XXXXX?	
Young Men's Inst. News, J1 1893-94			XX	
Cath. News, Mem., 1895-96				XX
St. Cecilia's Phonograph, Nashville, O 1893-Je 1895			XXX	
Southern Cath. Journal, Nash., 1896-97				XX
Cath. Herald, Nash., Ap 30 1898-99				XX

CONCLUSION:

Tennessee acc. to this chart and also to its history began rather late to start periodical publications in 1874. Almost all are short-lived, except one in 1888, The Catholic Journal of the New South in Memphis, Irish in tone, 24 years published in Tennessee, then other 23 years in Milwaukee for Memphis. The Irish founded two other publications, in that earlier time: 1883 and 1885, the Festive Simnel and Adam, all in Memphis. There is no official paper of the diocese.

"FIRST": The SOUTHERN CATHOLIC, Memphis, of 1874 was the FIRST CATHOLIC WEEKLY NEWSPAPER in Tennessee.

"OLDEST": The CATHOLIC JOURNAL OF THE NEW SOUTH with 24 years in Memphis (1888-1912), other 23 years as an edition of Milwaukee.

"CURRENT": None.

## UTAH

U T A H

## Salt Lake City

HISTORICAL BACKGROUND: Utah

- 1776 Before this region had a name two Franciscan Fathers came from Sante Fe in 1776 to the Indians there and preached to them; they returned to New Mexico in 1878.
- 1823 Utah had belonged to Spain and when Mexico became a Republic in 1823, to this Republic until 1848. A year earlier the Mormons  
1848 had settled in the valley of the Salt Lake. In 1848 the U.S. made Utah a Territory, the Mormon leader Brigham Young, who was responsible for the laying out of Salt Lake City, was made  
1851 governor (1851). Emigration began in reality only in 1869  
1869 when the Union Pacific railroad was built.
- 1841 Ecclesiastically it was stated that, since 1777, no priest  
1863 had entered Utah until the famous missionary P.J.de Smet passed through as a guest of Brigham Young. Another priest came in 1863 and a third in 1866, allowed by the Mormons to say mass in their Assembly Hall, perhaps the first mass in Utah.
- 1868 For Colorado and Utah was in 1868 a vicariate established with Rev. Joseph Machebeuf, who resided in Denver, as vicar.  
1870 A small church was built in Salt Lake City. In 1870, Utah was placed under the jurisdiction of Archbishop Alemany of San Francisco. We suppose his official paper, THE MONITOR, existing since 1858, was then also read in Utah. A priest was sent  
1871 to Utah in 1871, in 1872 Fr. Lawrence Scanlan to care for about 800 Catholics (out of 87,000 inhabitants of the state.  
1884- Certainly from 1884-99 the COLORADO CATHOLIC from Denver was read by Utah's Catholics.
- 1887 Catholicism entered Utah as an organized religion only in 1887, when Fr. Scanlan was consecrated a bishop. But a Diocese of Salt Lake was declared only in 1891, making progress in getting  
1896 priests, churches, sisters, schools, institutions. In 1896  
1899 Utah was admitted a state, its population growing until 1899 to 276,789, while the diocese counted 7,000 Catholics, 16 priests and 17 churches. Bishop Scanlan was also interested in a Catholic paper, taking over in 1899 the COLORADO CATHOLIC, making out of it his own INTERMOUNTAIN CATHOLIC (q.v.).



## SALT LAKE CITY, Utah

SALT LAKE CITY

the state capital, and the see of the diocese, with 53,731 inhabitants, who acc. to Ayer, 1904, had 24 secular papers of which one, the following, was Catholic.

THE INTERMOUNTAIN CATHOLIC (O 7 1899-O 16 1920)

(the title used again later between 1925 and S 1937 ff.)

and a Sunday edition: SUNDAY CATHOLIC (O 1899-1908-?)

See first COLORADO CATHOLIC, Denver, Colo., 1884-S 30 1899.

The IC was a "Catholic:la" official organ of the Diocese of Salt Lake, a weekly newspaper, established on O 7 1899, having merged with the COLORADO CATHOLIC which existed until S 30 and was now continued by the IC;\* under the direction of the bishops Scanlan and Glass and

\*The two papers must have been closely connected. Rex, p.143, begins the history of the IC in 1884, other sources, too, give the IC that establishing-date of the COL. CATH. It seems as if the IC would have used first the equipment for printing in Denver as long as there was no Catholic paper (The DENVER CATH. was started only on Mr 17 1900). The IC certainly kept for a time an office in Denver, first corner of 6th Ave. and South St., and later Curtis and 15th St. (S 29 1900). The IC also took over the COL. CATH.'s SUNDAY CATHOLIC.

an able corps of editors and contributors in a splendid manner (says Fries p.132). The CHURCH NEWS, Washington, D.C. of O 28 1899, p.2, c.1, confirms that the COL. CATH. merged into the IC. Fries continues:

For 25 years The IC was printed weekly at Salt Lake City under the direction of Bishop Scanlan and Glass and an able corps of editors and contributors, administered in a splendid manner to the need of the Catholics scattered throughout the intermountain region of the United States.

And the Denver CATHOLIC REGISTER adds to the story: Franco J. McGuire was the manager. From Rowell we know that Rev. Thomas H. Malone of the COL. CATH. was now with the IC; also still for some years the Colorado Publishing Co. acted as publisher. Rowell also continues to list the SUNDAY CATHOLIC with its old Denver establishing-date: 1892. We were able to see an original copy of 1913 with a picture of mountains on the top and a cross, a subtitle: "A Catholic Paper for the Catholic Home," and besides Salt Lake City, Utah also named the states of Idaho, Colo., Wyoming and Montana for which the paper carried columns, and of two cities: Denver and Butte, with offices of the paper. We did not find changes in the staff until the end of the IC on O 16 1920. Fries only says that the increased cost of material was the main reason for stopping the publication. Then, he continues that Bishop Glass arranged

with a California company\* to issue a monthly magazine (1920), under different titles to 1925, in May 1925 even again with its old title IC, listed that way with the Catholic Press Directories of 1923 ff. In S 1937 the paper became an edition of the Denver REGISTER, called REGISTER, INTERMOUNTAIN EDITION. \* see with Monitor, San Francisco.

Details: Ayer (1901-6): 8 pages, 17x24, \$2.10; Rowell has 24 pages for the Sunday edition to 1908 (when Rowell's Dir. expired; the circulation counted around 1901: 500 (Remington), or less than 1,000, and grew to 3,540 in 1904, to 2,250 in 1907.

Sources: ULS. DCR and Fries (Spec. Bibl.); Baumgartner; Dauchy (1901); Remington (1901); Ayer (1901-1906); Rowell (1901-8); Hoffmann (1901-13); the one original of 1913 seen; CHURCH NEWS, Washington, D.C. (O 28 1899).

Locations: ULS: no holdings. The 25th anniversary number of 1913, lent to us by Nazareth College's Library in Michigan. NN:9-11 (1907-1910).

SPECIAL BIBLIOGRAPHY: UTAH

DCR DENVER CATHOLIC REGISTER, Jubilee Number (N 11 1954) p. 5 ff.: a history of Colorado and Utah.

Fries Louis J. Fries, STB, 150 YEARS OF CATHOLICITY IN UTAH..., SOUVENIR VOLUME: Utah, Salt Lake City: The Intermountain Catholic Press, 1921 (seen in NN).

Harris Wm. Richard Harris, THE CATHOLIC CHURCH IN UTAH..., 1776-1909, Intermountain Catholic Press, 1909 (seen in NN).

Letters: The Chancery of Salt Lake City did not answer.

Sr. Zita, librarian of Nazareth College, Nazareth, Mich. sent us their holdings of Utah for our checking.

HOLDINGS IN THE STATE: None.

ALPHABETICAL TABLE: Only this:

No	Lang	Title	Place	Freq	Type	Cath	Time
1	E	Intermountain Catholic and its edition [Sunday Catholic	Salt Lake City	w	n	1a	0 7 1899-0 16 1920
				w	n	1a	0 7 1899-1908-?]

V E R M O N T

Burlington  
Rutland  
St. Albans

HISTORICAL BACKGROUND: VERMONT

- 1609 Samuel Champlain came from Quebec to the Lake (of Champlain).  
1660 In 1660, at the Fort St. Anne, a chapel was erected. A real settlement began only in the 18th century. To those scattered settlers and to the Indians came first Jesuit Fathers, sent by the bishop of Quebec, Canada. When Boston had become a diocese in 1808, Vermont belonged to it. But only after 1825, when Benedict Joseph Fenwick had become the bishop, he was able to send priests to Vermont. Rev. Fitton (see also to R.I. and Conn.) in 1829, was sent as resident priest in 1830 to Burlington, visiting the country to the Canadian border, another priest for the South, esp. to Rutland. In 1832 Burlington had its first church dedicated, burned down by fanatics in 1838.
- 1828  
1832  
1838 In 1838, after the Canadian revolution, refugees came to the U.S., also to Vermont. Exiled journalists came with their papers in 1837, others found new ones, still fighting for Canada's independence, basically Catholic, beginning also to teach the immigrants the English language (bi-lingual papers) and the new ways of living in the States.
- 1843 In 1843 Vermont counted 4,940 inhabitants. Irish people had  
1853 increased the number of Catholics, more came. In 1853 the Diocese of Burlington was established with Louis de Goesbriand as first bishop. He found 20,000 Catholics scattered around in his diocese, gave them more priests and churches, sponsored a historical magazine: the VERMONT HISTORICAL GAZETEER, but started no Catholic newspaper, his Catholics not either, except one shortlived paper in 1881 in St. Albans.
- 1868 In 1868/9 when Rev. Zephirin Druon was Vicar General there was for 32,000 Catholics with 46 churches and 21 priests, not yet a French church. Now in 1868 the second wave of Canadian emigrants began to arrive. They created 5 French (Franco-Am.) papers; for them were built also in the following years 5 churches with French-Canadian priests. But their journalistic efforts ceased after 1872, only editions of other papers were  
1872 kept and after 1892 no paper in French was left.  
1892

NB: Rev. Joseph Brelivet who was pastor of St. Monica's church in Barre, Vt. published at the same time (D 1894-Je, or longer, of 1897) in New York, City a Catholic juvenile monthly magazine, THE CHILD, see Wi/Ha...Part 14, v.I: New York, City.

1899 Bishop de Goesbriand's health failed, Rev. John S. Michaud (see his article in Spec. Bibliogr.) became his coadjutor and followed as bishop in 1899. In Vermont there were not many other Catholic foreigners; no paper was created in another foreign language.

Excluded periodical publications: There existed more publications of the kind as described above for 1838, also in 1868; but they showed no sign of being Catholic. Two magazines, Les Récréations Philologiques of Randolph, Vt. was checked for us in the Boston Public Library; and the above mentioned Vermont Historical Gazeteer, published from 1867-91, was checked for us by Rev. V. Maloney. Both do not fit into our selection.

#### BURLINGTON

In 1815 Canadian Catholics came to Burlington, were visited by priests sent from Boston, in 1828 by Fr. Fitton. In 1830 came a resident priest, in 1832 St. Mary's church was finished. Irish settlers and more Canadians settled, esp. in 1838/9. A second church was built in 1853, when the city became the See of the diocese, its cathedral of the Immaculate Conception was finished in 1867, and in 1868/9 more Canadians arrived. Ayer in 1904 listed the number of the population of the city as 18,640, 4 papers and 4 magazines were supported by them, no French paper anymore.

#### LE CANADIEN PATRIOTE (1838: few issues)

It was a Canadian (Franco-American), "Catholic:3", weekly newspaper, written in French, after the Revolution in Canada of 1837/38, for the emigrated Canadians in Vermont, existing only with some numbers. Its editor was W.S. Rann and the publisher and printer The Press of Chittenden County, Vt.

Details: none known.

Sources: in W.S. Rann, the editor's book: History of Chittenden County, Vt., p.2/3, Syracuse, N.Y.: D. Mason & Co., 1886, found by Rev. V. Maloney.

Locations: Not in AN, ULS.

LE GUIDE DU PEUPLE (1889-91; 91-Fall 92)  
being an edit. of LE NATIONAL  
first in Plattsburg, N.Y., then in Lowell, Mass.

It was a Franco-American, "Catholic:3", semi-weekly, then weekly newspaper, written in French, founded in Plattsburg, N.Y. as an edition of LE NATIONAL, owned by Benjamin Lenthier (Wi/Ha, p.99/100), for Burlington, Vt., who moved his paper in 1891 to Lowell, Mass. The Vermont edition was kept, Lenthier the editor-in-chief, possibly a local editor was employed. From 1891-Fall 1892, the edition was used with 16 others to campaign for a Democratic president. After the Democratic Party was victorious, the edition collapsed.

Details: published Tu. and Th., 4 pages, 26x40 inches, \$2.00, circulation: 4,200.

Sources: Belisle 33, Tétrault 30; Houle; Ayer (1890,91);  
Wi/Ha: Part 10: MASS.p.99-100.

Locations: Not in AN, ULS.

Burlington (My 27-Je 1869  
Worcester, Mass. (Je-Jl 1869)

L'IDÉE NOUVELLE (My 27-Je; Je-Jl 1869)

It was a Franco-American, if "Catholic" then "3", weekly newspaper, written in French and in English in alternative columns (a new "idea") to teach the immigrants the new language. Founded on My 27, it had left the city already in June, to be continued with its no. 9 in Worcester, Mass. for another month in 1869. Its owner was M.T.-H. (and also Sarony?) Lambert and the editor Medéric Lanctôt (both had started at the same time (1869) L'IMPARTIAL in Burlington which we did not believe to be "Catholic"; this paper, too, was with the second number already transferred to Detroit, Mich.). They had four papers merged into this new "IDÉE NOUVELLE" to fight for the independence of Canada and made it the "organ of the Union of the Canadians in North Am.

Details: "a large goodlooking sheet" totaling 32 columns.

Sources: AN. Belisle 21; Tétrault 16; Therriault 95; Mr. Shipton of MWA: letter; Rev. Maloney, letter.

Locations: MWA; only the last numbers.

LE PATRIOTE (O-D 1838)

LA REVOLUTION CANADIENNE (D 1838) (D 1838-?Mr 1839)

LE PATRIOTE CANADIEN (Ap 7 1839-F 5 1840)

This Canadian (Franco-American) paper changed twice its title, was a "Catholic:3", weekly newspaper, written in French, partly in English. It started (doubtful if before in St. Albans) in Burlington for the Canadian readers around the Lake of Champlain. With the first title it existed in 1838 for "environ deux mois" (would make Oct. because it ended in Dec.); the second title began "vers la fin de Décembre" (Tétrault 14); the exact dates for the third title are "Ap 7 1839-F 5 1840", according to the complete holdings in Ottawa, Canada. The founder was Ludger Duvernay, a leader of the insurrection in Canada in 1837, exiled, came to Vermont, was also editor and publisher of the paper. For the second title he was associated with Georges Etienne Cartier (Tétrault 14). Duvernay returned in 1842 to Montreal, having in the States continued the fight for the independence of Canada and given help to the emigrants with his paper.

Details: quarto.

Sources: For the first title only: Cath. Encyc. VI, 276; Belisle 16,24; Tétrault 14, 16; Houle 92; Therriault 94; Benoit 138; Park 261; Baumgartner 11; Dr. Th. Martin, letter; Audet 237 (see Spec. Bibliog. with Maloney);

A "FIRST": LE PATRIOTE of 1838 at Burlington is the FIRST PERIODICAL PUBLICATION in Vermont.

Locations: Not in AN, ULS. The third title: CaO=Libr. of Parliament in Ottawa, Canada, a complete set.

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PATRIOTE CANADIEN see LE PATRIOTE

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REVOLUTION CANADIENNE see LE PATRIOTE

LA REVUE CANADIENNE (Je 1839: few issues)

It was a Canadien, Franco-American, "Catholic:3", weekly newspaper, in French, had started in Je 1839, but appeared only with some issues. Rev. Vincent Maloney found that in Allen (see in Spec. Bibl. under Maloney, in a list of papers p.114) it is mentioned.

Details: None known. Sources: Allen, see above, and ULS.

Locations: ULS: adds to the title: "Journal Periodique", but no place for holdings. ViU asked by letter did not answer.



RUTLAND

The Catholic Directories list a EAST and a WEST RUTLAND, the first with St. Peter's (1845) and Sacred Heart (Canadian) church, the second with St. Bridget's and also for a time a French church. Ayer in 1904 lists the place united with 11,499 inhabitants, having 4 secular newspapers, in 1904 no French one.

LE NATIONAL

as an edit. of NATIONAL, Lowell, Mass.  
for Rutland (1891 or 92-Fall 1892)

It was a Franco-American, "Catholic:3" weekly newspaper, written in French. Tétrault has it started in 1886. We did not find it mentioned earlier as it was the case with LE GUIDE DU PEUPLE, Burlington, 1889, founded by LE NATIONAL in Plattsburg, N.Y., then transferred by its owner Benjamin Lenthier to Lowell, Mass. We suppose he purchased in 1891 to 92 another paper in Rutland and replaced it with the NATIONAL edition to fight with other 16 papers for a Democratic president in 1892. The wanted President elected, the paper disappeared in Fall 1892.

Details: None known.

Sources: Tétrault 29, Houle 109; Wi/Ha, Part 10: MASS., 99/100.

Locations: Not in AN, ULS.

ST. ALBANS

had a first church in 1850, only in 1872 a French one, not more in 1899. Ayer in 1904 lists 6,239 inhabitants, who have a daily and weekly newspaper and a magazine; no French paper anymore.

St. Albans (O 1871-72)  
Troy, N.Y. (1872 or 73-1875)

L'AVENIR NATIONAL (O 1871-1875)

It was a Franco-American, "Catholic:1c", weekly newspaper, written in French, founded in O 1871, when the PROTECTEUR CANADIEN in St. Albans just had ceased to be published in Sept. of that year. The founders were Frédéric Houde and Antoine Mousette, see for both Wi/Ha, : Part 10: MASS., 132), both had been also before with the PROTECTEUR. They kept the same aim to help the Canadians in New England. First it was successful, spread out to the East and West in two years having

3,500 subscribers. Houde, the editor was replaced in 1872 by Emery Perring.

In 1872 (Belisle 28) or 1873 (Belisle 108) a syndicate was created in Troy, N.Y., consisting of Cure Brown, its owner Mousette and others. The paper was moved to Troy (q.v. there), its publisher was the French-Canadian Publishing Co., the editor Arthur Valois (Wi/Ha, :Part 14:NEW YORK, II, 100, 121), a young advocate. He did not respect the Catholic principles of the readers who protested. Cure Brown left the syndicate and many subscribers were lost. Mousette sold the paper to a judge, Joseph Le Boeuf (Wi/Ha, ib., 121) in May 1874; after 6 weeks the paper appeared again with Misaël Authier (Wi/Ha:ib., 121, and Part 10:MASS., p.79) as co-editor. Nevertheless the paper disappeared in 1875.

Details: in St. Albans: published Thur., 4 pages, 25x37 inches, \$2.00; circulation:28,000-35,000; in Troy: 4 pages, 24x36, \$2.50; from 3-2-1,000.

Sources: Belisle, 28, 108; Tetrault 17; Therriault 95; Benoit 139; Dr. Th. Martin:letter; Rowell(1872 for St. Albans, 1873-75 for Troy). Willging/Hatzfeld, Part 14:N.Y.II, 121 and Part 10:MASS., 79.

Locations: for St. Albans not in AN, ULS; for Troy, N.Y.: in AN, with MWA as only place of holdings.

#### CATHOLIC HOME JOURNAL (1881-?1884)

It was a "Catholic:lc", weekly newspaper, established in 1881 at St. Albans and ceased to be published in 1884 or somewhat earlier. Only in 1884 was it listed in Walton (see Spec. Bibliogr., under Maloney). Rowell, Alden and Ayer gave Charles H. Hibbard as manager.

Details: published Sat., 4 pages, 16x22 inches, 50 cents. Circulation: 4,300 copies; for that cheap price a sponsor must have helped, we suppose: Rowell (1882); Alden (1882); Walton

Sources: Rowell (1882); Ayer (1882); Alden (1882); Walton.

Locations: Not in AN, ULS.

St. Albans (O 1874-Je 1875)  
see first Worcester, Mass. (Mr 18 1873-S 22 1874)

#### LE FOYER CANADIEN (Mr 18 1873-Je 1875)

It was a Franco-American, "Catholic:lc", weekly newspaper, written in French, established on Mr 18 1873 in Worcester, Mass., lasted

there to S 22 1874, appeared in St. Albans in O 1874 and remained to Je 1875. It had been founded in 1873 by Ferdinand Gagnon (Wi/Ha;MASS. 131/2 bio), together with Frédéric Houde (Wi/Ha;MASS 132,bio), both also had been owners, publishers and editors of the "patriotic" and "Republican" paper. Gagnon sold his part to Houde who transferred the paper in O 1874 to St. Albans. After Je 1875 he merged it with LE NOUVEAU MONDE in Montreal, Canada, and accepted the editorship there.

Details: Published Thursdays, "un joli petit quarto" (Belisle) of 8 pages, 18 $\frac{1}{2}$  inches, doubled in size in 1875 by 4 pages only, Cook lists in 1876: 4 pages, 22x33 inches, \$2.00, circulating between 1,200 and 3,250.

Sources: Belisle 17,28,88,91,194; Tétrault 18; Benoit 191; Therriault 86; Rowell (1875-76); Cook (1876); Wi/Ha;MASS.,132/3.

Locations: AN (but only for the Worcester period).

Burlington\* ?from 1860-68  
St. Albans (My 10 1868-S 1871)

← LE PROTECTEUR CANADIEN (My 10 1868-S 1871)

\*It was just as often listed for Burlington as for St. Albans. The only possible answer to our question came from Dr. Th. Martin who supposed the paper might have existed already from 1860-68 in Burlington. We found no source for these 8 years, but understandable that the paper was read in both places especially this paper, because the co-founder Abbé Druon was as, vicar general connected with Burlington, the See of the Diocese, but in the same time pastor in St. Albans.

← { It was a Franco-American, "Catholic:lc" weekly newspaper, written in French. Antoine Mousette (see L'AVENIR NATIONAL and see Wi/Ha, Part 10:MASS. p.132 and Part 14: N.Y.:II, 121) had been asked at the third Convention of the Canadian-French Association at Troy, N.Y., to establish a paper in their interest. He won the cooperation of Abbé Zephirin Druon (he was in 1858 pastor in Randolph, Vt., became in 1868 Vicar General of the diocese). Both were the proprietors of the PROTECTOR with the aim to help the Canadians in New England to get French churches and priests to retain their religious traditions. In 1868, probably late in that year, the PROTECTEUR CANADIEN is supposed to have been offered a merge with LE PUBLIC CANADIEN, New York, City. J.-B.-A. Paradis was in that year (1867/68) its editor.

It was refused. Already from 1869 onward Abbé Druon was the sole proprietor; somewhat later he took Frédéric Houde (see LE FOYER Canadien, and see Wi/Ha, Part 10:MASS., 132) as editor. A facsimile in Belisle of v.II (Jl 1 1869) has the subtitle: "Aim Dieu et va ton Chemin." It was patriotic and religious, Spread out all over New England and to the West, where Canadians lived. A letter of Bishop De Goesbriand is printed in the paper of My 13 1863, in which he encourages Le Protecteur.

A fire destroyed the office in 1871, a merger was proposed with the COURRIER DE L'OUEST of Kankakee, Ill. but its owner, Mr. Paradis owner of this paper (Wi/Ha, Part 3:ILLINOIS, 118) did not accept. Abbé Druon sold his paper to L'OPINION PUBLIQUE in Montreal, not knowing that Antoine Mousette would have been interested in it. He even tried to get it back, in vain. Abbé Druon died in 1871. With Houde together, Mousette bought the plant and the equipment and founded L'AVENIR NATIONAL at the same place immediately after, in O 1871 (see there).

Details: published Thursdays, 4 pages, 7 columns, "good print", \$2.50.

Sources: ULS; Park 59; Belisle 27; Tétrault 15, Therriault 95; Benoit 139; Dr. Th. Martin:letter; L'ETOILE's 50th Anniversary; Wi/Ha, Part 10:MASS.132; Part 3"ILLINOIS:118.

#### SPECIAL BIBLIOGRAPHY: VERMONT

- Adams Henry K. Adams: A Centennial History of St. Albans, Vt., St. Albans, 1889, with a chapter: "Our newspapers", not containing our titles.
- Durick Jeremiah K. Durick, "The Catholic Church in Vermont," in ONE HUNDRED YEAR OF ACHIEVEMENTS...IN THE DIOCESE OF BURLINGTON, 1853-1953, Burlington, 1953 (owned by DCU).
- Goesbriand Louis de Goesbriand, CATHOLIC MEMOIRS OF VERMONT AND NEW HAMPSHIRE, Burlington, 1886.
- Hamon E. Hamon, LES CANADIENS FRANÇAIS DE LA NOUVELLE ANGLETERRE, Quebec, 1891.
- Lucey Rev. Wm. L. Lucey, S.J., "The Diocese of Burlington, Vt.," RACHS: 64(S 1952); "The Position of Catholics in Vermont," RACHS: 64 (D 1953).

SPECIAL BIBLIOGRAPHY: VERMONT con't

- Michaud Rev. John S. Michaud, "The Diocese of Burlington," in Wm. Bryne's HISTORY OF THE CATHOLIC CHURCH IN THE NEW ENGLAND STATES, v.II, Boston, 1899, 465-87.
- Wi/Ha E.P.Willging and H. Hatzfeld, CATHOLIC SERIALS...,Part 19: MASSACHUSETTS, also Part 3:ILLINOIS, pages given to compare with Vermont.
- LETTERS: M.D.Daggett, Univ. of Vt., checked for us LE PATRIOTE CANADIEN.

Mr. Shipton of MWA checked the library's holdings for us.

Dr. Th. Martin of L'Union de St.Jean-Baptiste, Woonsocket, R.I. did the same in that library, always helped with information of the Franco-Americans.

Rev. Vincent Maloney was the ideal helper, finding himself the means where and what to check in the Library of St. Michaels College, Winooski Part, Vt.; he went through the following books: Allen,C.E., "Newspapers and Periodicals of Burlington," in ABOUT BURLINGTON, 1905; Audet, Rev.J.-F., HISTOIRE DE LA CONGREGATION CANADIENNE DE WINOOSKI,Vt., Montreal, 1906; Rann.W.S., "The Press of Chittenden County," HISTORY OF CHITTENDEN COUNTY,VT., Syracuse, N.Y., 1886; WALTON'S VERMONT REGISTER...AND ALMANAC for 1840, Montpelier, and later; and the CHILD'S BUSINESS DIRECTORIES. Our letter to the Chancery, Burlington, was given to Fr. Maloney and he answered so thoroughly.

HOLDINGS in the state of Vermont: None.

Our letters to the Vermont Historical Society, and to the Vermont State Library, both in Montpelier, were answered with the regret not to have any material of that type.

## ALPHABETICAL TABLE: VERMONT

No	Lang	Title	Place	Freq	Type	Cath	Time
1	F-A	Avenir National	St. Albans (Troy, N.Y.)	w	n	lc	0 1871-72 or 73 1872-73-1875)
2	F-A	Canadien Patriote	Burlington	w	n	3	1839:few nos.
3	E	Catholic Home Jour.	St. Albans	w	n	lc	1881-?1884
-		Foyer Canadien	(Worcester, Mass.)				Mr 18 1873-S 22 187
	F-A		St. Albans	w	n	lc	0 1874-Je 1875
-	F-A	Guide de Peuple,	Burlington	s-w	n	3	1889-Fall 92
		as an edit. of National,	Plattsburg, N.Y.				(1889-91)
		as an edit. of National,	Lowell, Mass.				(1891-92)
4	F-A	Idée Nouvelle	Burlington	w	n	3	My 27-Je 1869
	+ E		(Worcester, Mass.)				Je-Jl 1869)
-	F-A	National	Rutland	w	n	3	(?1886-)
		as an edit. of	National, Lowell, Mass.				1891 or 92-Fall 92
5	F-A	Patriote	Burlington	w	n	3	0-D 1838
		Revolution Canadienne					D 1838-?Mr 1839
		Patriote Canadien					Ap 7 1839-F 5 1840
		Patriote Canadien	see			Le Patriote	
6	F-A	Protecteur Canadien	St. Albans	w	n	lc	My 10 1868-S 1871
		Revolution Canadienne	see			La Patriote	
7	F-A	Revue Canadienne	Burlington	w	n	3	Ja 1839:few nos.

## STATISTICAL CONCLUSION:

Number: 7 publications which started in Vermont, of which two moved to other states; and 3 which started somewhere else: =10

Language: 1 English, 9 in French (of which one:French + English =10

Places: Burlington with 5, Rutland with 1, St. Albans with 4 publications. =10

<u>Frequency:</u>	semi-weekly	1	<u>Type:</u>	all	<u>Catholic:</u>	by purpose(1c):4
	weekly	9		newspapers:=10		by national tradition(3):6
		10				10

Surprising: no magazine or other types, only newspapers;  
the diocese did not try an official organ  
and the only English paper is not at the See of the  
Diocese:Burlington.



CHRONOLOGICAL TABLE: VERMONT

1840	1850	1860	1870	1880	1890	1900
89o123456789o	123456789o	123456789o	123456789o	123456789o	123456789o	123456789o
XXX Patriote, Burlington, O-D 1938						
Revolution Canadienne D 1838-?Mr 1839						
Patriote Canadien Ap 7 1839-F 5 1840						
X Canadien Patriote 1839: few nos. (Burl.)						
X Revue Canadienne Je 1839: few nos. (Burl.)						
Protecteur Canadien,						
St. Al., My 10 1868-S 71 XXXX						
Idée Nouvelle, Burl., My 27-Je 1869 X						
Avenir National, St. Al. O 1871-72? XX?						
(Troy, N.Y., 1872 or 3- 1875)						
Foyer Canadien (Worcester, 1873-4)						
O 1874-Je 1875, St. Al. XX						
Cath. Home Journal, St. Al., 1881-?84 XXXX						
Guide du Peuple, Burl., 1889-91; 91-92 XXXX						
National, Rutland, 1891-92 XX						

CONCLUSION:

Striking is the gap of 30 years after the first 3 attempts; still more striking that after some stammering all efforts cease with 1892. The history of Vermont gives the reason; 1838-40, and 1868-75 are two waves of Canadien immigration; the second already closed in producing papers in 1875, because the one of 1881 is the only English attempt and the three last French ones are "editions" from papers outside of Vermont.

A FIRST: Le Patriote of 1838 at Burlington is the FIRST PERIODICAL PUBLICATION in Vermont.

THE OLDEST: None older than 4 years.

CURRENT: None; none even after 1892.

V I R G I N I A

Norfolk

Richmond

HISTORICAL BACKGROUND: VIRGINIA

- 1776 The first settlers in the early 16th century were Spaniards, in the early 17th century English colonists. In the 18th century Virginia became one of the 13 colonies in 1776. Though religious liberty was granted the Catholic minority suffered. Only 500 Catholics lived in 1785 in Virginia.
- 1785 Virginia was made a state in 1788, Richmond the state capital.
- 1788 In 1791 the first mass was said in Richmond, the first mission was established in 1797. Alexandria's Catholics, so near Georgetown, already had a church in 1803, Georgetown Jesuit Fathers came to serve it; In 1850-52 Fr. Joseph M. Finotti was stationed in Alexandria.
- 1797
- 1803
- 1820 Already in 1820 a Diocese of Richmond was established, including Virginia and West Virginia. It proved to be premature, was taken back by Baltimore; but in 1824 Richmond had a resident priest. In 1830 the number of Catholics had grown to 3,000 in Virginia. In 1840 the diocese of Richmond was created again with Richard Vincent Whelan as bishop who was transferred to Wheeling, when West Virginia's first diocese was founded in 1850.
- 1824
- 1830
- 1840
- 1850 Virginia got then Bishop John McGill (to 1872). He became engaged in a newspaper controversy with the editor of the secular RICHMOND WHIG, writing a treatise himself "Our Faith..." He also gave his approval to a Catholic weekly the PACIFICATOR. in Augusta, Ga. to support it in its last struggle My-Jl 1865.
- 1865
- 1872 The next bishop was James Gibbons, he in 1872 (-1877). Ellis says in his biography of Gibbons, that he used in those years the Baltimore CATHOLIC MIRROR (1850-) "as a channel for Catholic news" since Virginia "had no paper of its own." But still under him, in 1876, Richmond got the CATHOLIC VISITOR. In 1878 John J. Keane (to 1888) became the bishop and was followed by A. Van de Vyver 1889 ff.) Under him a second paper CATHOLIC FRIEND appeared in Richmond in 1896, for 4 years.
- 1876/8
- 1889
- 1896
- 1899 The success of these five bishops can be seen: in 1899 Virginia counted 25,000 Catholics served by 41 priests in 50 churches, but of 790,000 people belonging to the state in 1906, there were only 28,700 Catholic.
- 1906

## ABINGTON/WHYTEVILLE, Virginia .

Excluded periodicals:

1. The LITTLE STAR, listed for Lynchburg, Va. seems not to have been founded before 1900; we found no other trace at all.

2. THE ACADEMY JOURNAL of 1869 ff. in Alexandria, Va. was listed by Middleton resp. by Rev. Edmund Schmitt (1908) as Catholic: as Holy Cross Sisters and the Public Library of Alexandria found out, the Academy was St. John's, not Catholic, but had from 1880-92 a president, known as a Catholic, what was leading to the mistake of Fr. Schmitt in 1908.

ABINGTON

only named as place of the Villa Maria Convent of the Visitation; in Ayer in 1904 1,306 inhabitants, 1 secular paper.

WHYTEVILLE

also a small place with 1 church both places belonged to the Diocese of Wheeling, West Va.

THE CONVENT CHIMES (1898-1906)

This is a "Catholic:lc", monthly, then a quarterly school-paper, established in 1898/99 in Abington, transferred to Wytheville (verified in an old program) and was discontinued there in 1906. It was published by the Sisters of the Visitation Convent who maintained in Abington a school since 1867 with the charter name (in 1899): The Academy of the Visitation B.V.M., but mostly called: Villa Maria Academy, then changed to Wytheville. The paper was edited by the students, in 1899 by the senior class, one of whom gave us this information by letter, and two postgraduates, one of whom was able to give us the exact dates and names. In 1944 the Academy was closed; the Sisters transferred to other places.

Details: "was a modest sheet of four pages; it was begun as a monthly." Hoffmann, already in 1900, lists it as a quarterly.

Sources: Hoffmann (1900-1907); Lucey IV, 223 who quotes Hoffmann; two letters and an old program.

Locations: Not in ULS; nothing can be found in the Convent of the Sisters in Richmond.

NORFOLK

At the time when the first Diocese (of Richmond) was created in Virginia, in 1820, Norfolk is supposed to have had a larger number of Catholics than the entire state. But in 1877 as well as in 1899 it had only one church and no Catholic periodical publication started there. Ayer lists in 1904: 46,624 inhabitants, having 12 secular papers.

(Pottsville, Pa., 1873-82)  
(Pittsburgh, Pa., 1882-1892)  
Norfolk, Va., 1892-1900-?

EMERALD VINDICATOR (in Virginia: 1892-1900-?)

This Irish "Catholic:2" monthly society-paper was founded in 1873 in Pottsville, Pa. (q.v.), was continued as semi-monthly from May 1882 onward in Pittsburgh, Pa. (q.v.) and on August 1888 "moved to" (Meehan) or was "printed at" (Middleton, 1908) Norfolk, Va. Middleton, in 1893, had listed the E.V. not right and is corrected by his additions in 1908. There Middleton as well as Meehan say it ceased to be published on July 1889 in Norfolk. But Hoffmann lists it in Pittsburgh and Norfolk, in both cities up to 1895, and further on in Norfolk until 1900; quoting Lambing who writes about the Pittsburgh Diocese, we have another statement: "The E.V....is still in existence today" (1914). We believe Middleton right that the E.V. was only printed at Norfolk, therefore may be listed further on as being published in Pittsburgh, too, as Hoffmann does, and Lambing states; only the end-date of the paper: 1889, 1900, 1914, or later, remains open. Ayer gives as publisher and editor for Norfolk, as before in Pittsburgh, the Emerald Beneficial Association, Inc.

Details: for the Norfolk period are in Ayer, 1889: four pages, 22x30 inches. \$1.00, circulation 5,600; besides the smaller size, the features continue the Pittsburgh appearance. But it is published again monthly, as in Pottsville.

Sources: for the Norfolk period: Middleton (1893, 1908), Meehan: Cath. Encyc.: "Periodical"; Hoffmann (1891-1900); Lambing: F.S., p.267: Ayer (1889).

Locations: Not in ULS.

RICHMOND

was the state capital since 1788. Already at 1820 it was a diocese which subsided and was revived in 1840. In 1899 it had a cathedral and 5 churches. Ayer, in 1904, counted 85,000 inhabitants with 41 newspapers, including the Catholic Visitor.

A.O.H. (ANCIENT ORDER OF HIBERNIANS) JOURNAL (1875-?)

This "Catholic:2", monthly society-paper was founded in 1875. We know that from one source only: Guilday who wrote a book on the early history of Virginia and probably "knew" about the JOURNAL. How long this fraternity paper lasted, we could not find out.

In the ILLUSTRATED CELTIC MONTHLY, New York, we saw an advertisement of "THE A.O.H.JOURNAL (no place given) for June (1880)...highly interesting reports of the Land League Convention...gifted editor." This may easily be the Richmond publication.

Details: none known.

Sources: Middleton (1893) who has no date at all; Guilday; perhaps the advertisement in ILLUSTR. CELTIC MO., N.Y., 4 (1880), p.93.

Locations: Not in ULS.

CATHOLIC FRIEND (1896-1900)

This "Catholic:1c", weekly newspaper was established in 1896 and lasted until 1900. It was a "one-woman" affair, since Miss Kate (or Katie) DonLeavy was proprietor, publisher, editor, manager, also of The Catholic Friend Press Co., 216 N. 20th Street.\* Her local paper the competition had to stand of the official Catholic paper of the diocese,

\*Mrs. Lewis F. Taylor, Reference librarian of the Public Library, Richmond was kind enough to check for us the City Directory of Richmond, where she found out exact name and address of the paper with other weeklies, listed from 1897-1900.

THE CATHOLIC VISITOR. After some struggle for the latter which lost the half of its subscribers, her C.F. seemed to be doomed to an early end.

Details: published every Saturday with eight illustrated pages of 13x18 inches, sold for \$1.50, reached a circulation of 1,000 to 1,000 copies.

Sources: Hoffmann (1900); Dauchy (1898-1901); Remington (1900); Rowell (1897-99); Ayer (1897-99); Batten (1897); RICHMOND CITY DIRECTORY (1897-1900).

Locations: Not in AN, ULS.

———— THE CATHOLIC VIRGINIAN    see    CATHOLIC VISITOR.

CATHOLIC VISITOR (1897-1907/8?)  
changing its name to CATHOLIC VIRGINIAN (?1907/8-1909)

This was a "Catholic:lc" paper first and only from 1881 or 1882 onward an official organ of the diocese: "la". It was a semi-monthly, soon weekly, newspaper which was established in 1876 and expired in 1909. About the establishing date most of the sources have: 1875, but since the only existing copy is v.9, no. 10 (Ap 5, 1884) would retrospectively lead to 1876. Its publisher and editor is the McGill Lyceum, its manager: Juan A. Pizzini in 1876-80. Patrick Keenan becomes proprietor and publisher, Rev. D. J. O'Connell editor in 1881 and 1882. Now it is also the first time listed as the official organ of the bishop of Richmond. From 1882 until 1909 Juan A. Pizzini has everything in his own hands. Ayer advertized the paper "the only Catholic paper between Baltimore and Richmond", which is true in 1880/81 until in 1882 Washington, D.C. had its Catholic paper established.

Did he change the paper's title in 1907/8 to CATHOLIC VIRGINIAN? This name follows Hoffmann's listing of the CATHOLIC VISITOR from 1891-1907 in the year 1908: CATHOLIC VIRGINIAN, Richmond. He cannot have invented it, but he is the only one with this statement. All directories cease with the listing in 1908 (what would be an indirect proof), except Ayer who lists the VISITOR until 1909, and Cappon, who searched for Virginia's newspapers, and has as a result: 1909 (with question mark) for the VISITOR. Thus, the diocese of Richmond having no Catholic paper from 1909 until in N 1925, when under the auspices of the Virginia State Council of the Knights of Columbus, THE VIRGINIA KNIGHT was published until Mr 1931, it was only a taking up of an already known title for the monthly KNIGHT'S successor, the new CATHOLIC VIRGINIAN, which lives from Ap 1931 until today (1956+), a monthly first, becoming in 1946 a weekly and is the official diocesan paper.

Details: the semi-monthly became in 1880 a weekly, first published Thursday, 1886 ff.: Saturday until 1909. Most of the sources give four, some eight pages, of 20x28 inches in the beginning, and except of one



listing in 1886 with 30x44 inches, we have 15x22 to the end. The price rises from \$1.25 to \$1.50 (1890 ff.), to \$2.00 (1897), to go down to \$1.50 in 1906. The circulation is listed only from 1886 onward with 3,000 in 1895 with 2,500; in 1897 ff. with less than 1,000, or between 1,200 and 1,500, to end in 1909 with 1,250. The great loss of subscriptions in 1897 ff. may be explained with the starting of a second Catholic paper in Richmond, the CATHOLIC FRIEND in that year; the latter lost the race in 1900.

Sources: Middleton (1893); Baumgartner, p.30; Alden (1882-92, esp. 1882, p.539); Ayer (1877-1909, esp. 1886, p.910); Rowell (1870-1908); Pettengill (1908); North, p.346; Hoffmann (1891-1907); in 1908 called THE CATHOLIC VIRGINIAN, Cappon: VA. NEWSP., p.165.

-- A "FIRST": The CATHOLIC VISITOR of Richmond was in 1876 the FIRST CATHOLIC NEWSPAPER (only "semi-monthly"; in 1880-: weekly). It was the only Catholic paper between Baltimore and New Orleans from 1878-81.

Locations: Not in ULS, AN; Vi:v.9, no. 10 (Ap 5, 1884). The archives of the Diocese of Richmond were supposed to have a set of the paper, but in 1951 one could not find it anymore.

MIRROR OF THE FAIR (? 1853?; F 1854-?)

Of this "Catholic:lc", probably daily-for-a-week, a fair-paper, we know that v.2 nos. 3,4 and 5 were published on F 8, 9 and 10 of 1854. We can suppose that v.1 was published the year before, 1853 (as it sometimes is done during the same month), and we have to add for nos 1 and 2, as well as for nos 6 and 7, a day for each, which means the fair-paper was published from F 6-12 in 1854 (and perhaps with v.3 in the following year again). Mr. Francis P. Clark saw the 3 copies in Nazareth and was so kind to write us about them: "a Journal published during the fair for the benefit of St. Peter's Catholic church. Entirely original. Edited by Mrs. C. Claxton and Mrs. R.B. Hicks," was its subtitle. We checked in the Catholic Directory of 1853 and 54 and found that St. Peter's is the cathedral of Richmond, Rt. Rev. J. McGill and very Rev. John Teeling in charge; we suppose they also had provided for the Fair and the paper.

Details: None known.

Sources: Francis P. Clark, 2214 Date St., Louisville, Ky. having seen the originals in Nazareth, Ky.

(268)  
RICHMOND/WYTHEVILLE, Va.

A "FIRST": The MIRROR OF THE FAIR of Richmond was in F 1853  
the FIRST PERIODICAL PUBLICATION IN VIRGINIA.

Locations: Not in ULS. Nazareth Archives, Nazareth, Ky. has the v.2,  
nos 3,4,5 of F 8,9,10 1854.

DER VOLKSFREUND (1873-?)

It was a German "Catholic:lc", weekly newspaper, written in German.  
It was of "general news" says Rev. Edmund Schmitt, J.P., who in addition  
to Middleton (1893), gave additions to Middleton's second article about  
periodicals in RACHS: 19 (1908), p.39, about this paper as being Roman  
Catholic and established in 1873 in Richmond, Va.; Baumgartner copied  
this, Arndt-Olson probably there, too. Nothing else is known.

Details: Nothing else.

Source: Rev. Schmitt (see above) of Weltes, Ind.; Arndt-Olson, p.641.

Locations: Not in AN, ULS.

———— Wytheville      see      Abington

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- One 150 ONE HUNDRED FIFTY YEARS FOR CHRIST, 1795-1945; ST. MARY'S CHURCH, ALEXANDRIA, Va., Alexandria, Va., 1945.
- Richmond Richmond (Diocese): A GUIDE BOOK OF THE SACRED HEART CATHEDRAL, Richmond, Va., 1939.
- Virginia Virginia State Library (Vi),Richmond: VIRGINIA NEWSPAPERS, 1821-1935, New York, 1936; mentions Cath. Visitor and owns v.9 no 10 (Ap 5 1884).
- Wigmore Francis Marion Wigmore, THE OLD PARISH CHURCHES OF VIRGINIA, Washington,D.C., 1929.
- Wi/Ha... See General Bibliography:...Part 13:Louisiana, p.48: List of Southern papers.

LETTERS: Miss Ellen Coolidge Burke, took much time to search deeply; she also sent us the originals she found that we could see ourselves: The volumes XIV-XXIII (1882-92) showed the St. John's Academy as the publisher, the students of that military school as editors. The founder was Rev. (not Cath.) John Smith in 1833; the principal in 1880-92 was Mr. Richard L. Carne (see article of his in Special Bibliography), coming from a well known Catholic family being praised in the JOURNAL by the students in 1892 as a man "with great religious zeal." Carne's name may have brought Middleton to the mistake that St. John's is a Catholic school. Religiously THE JOURNAL is completely neutral, as seen in their "Exchanges" with other journals, Catholic ones as well as reports on Know Nothing publications.

Mrs. Agnes L. Hermeling, 713 Cumberland St., Bristol, Virginia, who remembered the CHIMES and brought us in contact with her former schoolmate, now Sister Marie de Sales.

Sister Marie de Sales Ligou, 2209 E. Grace St., Visitation Monastery, Richmond, Va., must be thanked very much for her extensive letter.

The Chancellor of the Diocese, Very Rev. Msgr. Justin D. McClunn tried to help us with our problems, giving us different addresses, but they in turn did not answer.

HOLDINGS IN THE STATE: Only VI: CATHOLIC VISITOR v.9 no 10 (Ap 5 1884).

ALPHABETICAL TABLE: VIRGINIA

No	Lang	Title	Place	Freq	Type	Cath	Time
1	E:Ir	A.O.H. Journal	Richmond	mo	soc-p	lc	1875-?
2	E	Catholic Friend	Richmond	w	n	lc	1896-1900
		- Cath. Virginian	see	Cath. Visitor	-		
3	E	Catholic Visitor	Richmond	s-m,w	n	lc,la	1876-1907/8
		Catholic Virginian					1907/8-9
4	E	Convent Chimes	Abington	mo	sch-p	lc	1898
			Whyteville	q			-1906
-	E:Ir	Emerald Vindicator	(Pottsville, Pa.				1893-82)
			(Pittsburgh, Pa.				1882-92)
			Norfolk	mo	soc-p	2	1892-1900-?
5	E	Mirror of the Fair	Richmond	d	fair	lc	?1853-F 1854-?
6	G	Der Volksfreund	Richmond	w	n	lc	1873-?

(271)  
VIRGINIA

STATISTICAL CONCLUSION:

Number: 6 periodicals and 1 from another state =7  
Language: 6 in English of which two are Irish in tone; 1 in German =7  
Places: Abington + Whyteville: 1; Norfolk:1; Richmond:5 =7  
Frequency: daily-for-a-week:1; weekly:3; monthly:3 of which 1  
 became a quarterly =7  
Type: newspaper:3; society-paper:2; school-paper:1, fair-paper:1 =7  
Catholicity: "Catholic by purpose", official (1a):1 it had changed  
 from 1c to "1c"; not official (1c):5; "Catholic by  
 attitude"(2):2 =7

CHRONOLOGICAL TABLE: VIRGINIA

	1850	1870	1880	1890	1900
	o1234 . . . . .	o123456789o	123456789o	123456789o	123456789o
Mirror...Ri,					
?1853-F 54-?	?XX?				
Volksfreund,Ri., 1873-?		X?			
A.O.M.Journal.Ri.,1875-?		X?			
Cath.Visitor,Ri.,1876-1907/8			XXXXXXXXXXXXXXXXXXXXXXXXXXXX		1907/8
Cath.Virginian, 1907/8-9					-1909
Emerald Vindicator of Pa. (1873-82; 82-92)					
at Norfolk, 1892-1900-?				XXXXXXXXXX	1900-?
Catholic Friend, Ri., 1896-1900				XXXXXX	1900
Convent Chimes, Al.+Wh., 1898-1906				XX	1906

Conclusion: By chance we heard of that fair-paper Mirror of the Fair, our first periodical we have now for Virginia. Of the following German paper we know so little, the same is the case of the Irish society-paper of 1875. The Catholic Visitor as the official paper happily covers all the years from 1876 until into the 20th century. Besides it a lady tried The Catholic Friend and kept it for four years; the school-paper of 1898 lived 8 years. The Emerald perhaps was only "published" in Virginia for Pittsburg, Pa.

"FIRST": The Mirror of the Fair of Richmond was on F 1853/4 the FIRST PERIODICAL PUBLICATION, a fair-paper, in Virginia.

"OLDEST": It was The Catholic Visitor of Richmond with 33 years (1876 ff.)

"CURRENT": in Virginia, none.

## WASHINGTON STATE

W A S H I N G T O N   S T A T E

Bellingham and Ferndale

Seattle

Tacoma

Tulalip

Historical Background: Washington State

The earliest history of Washington State began at a time when it was joined with Oregon and British Columbia called "Oregon Country" (q.v. also HISTORICAL BACKGROUND, Oregon). We are stressing the northern part of that territory.

- 1593 By sea the first discoverers were the Spaniards (1593); other explorers had come to the mouth of the Columbia River, to the Bay and the Islands. Trappers and fur traders came by land, bringing the first idea of Christianity to the Indians. Later the Hudson Bay Company tried to secure the fur trade monopoly for Great Britain, sending as chief of the company Dr. John McLoughlin to "Oregon Country". He, with the necessary qualities, reigned like a king, but also like a "Father of Oregon" - as one called him-, building Fort Vancouver and other forts for the security of the white people, and avoiding war with the Indians of whom there were at that time about 100,000. Initially he belonged to the Church of England, was friendly to Protestant missionaries (1834 ff), and the Catholic priests (1838 ff); he prayed with his employees in Sunday services. Then he converted to Catholicism in 1842 through the first Catholic missionary, the Rev. Francis Norbert Blanchet.
- 1838 In 1838, Rev. Modeste Demers was sent from Quebec as assistant to the headquarters at Fort Vancouver but mostly he travelled around to all the Indians to preach, to convert, to start
- 1842 missions. In 1842, they met the Jesuit Pierre Jean de Smet who had come in response to petitions of the Flathead Indians in the Northeast especially, while Demers worked more North in Nesqually, Walla Walla, Cowlitz and Colville, and Blanchet in the south, the area later belonging to Oregon. De Smet, himself repeated his visits and brought more Jesuits with him, founding St. Mary's Mission.



(273)  
WASHINGTON STATE

- The ownership of "Oregon Country" was not settled before 1846-8. Then Vancouver's Island and the North were in possession of Great Britain. The U.S. divided its part in a northern Washington Territory and a southern Oregon in 1853; Olympia became the capital of Washington.
- 1853
- Ecclesiastically the whole was designated as a Vicariate, Rev. 1843 F.N. Blanchet, the Vicar General in 1843 and also Bishop "in 1846 partibus." In 1846 it became an ecclesiastical province consisting of an archdiocesan see at Oregon City with Most Rev. F.N. Blanchet at Archbishop, with the Diocese of Walla Walla, where his brother Augustine Magliore Alexander Blanchet was Bishop, and Vancouver's Island with Bishop Demers. In 1848 Fr. Richard, an Oblate Father, was a missionary to the Yakima Indians at Puget Sound where Olympia is today. In Tulalip, Fr. E.C. Chirouse, learned the language of the Snohomist Indians and made a dictionary and grammar in 1861.
- 1850
- In 1850 the Diocese of Walla Walla was changed to Nesqually but Bishop A.M.A. Blanchet kept his residence and Cathedral in Vancouver until a second change was made to Seattle as diocese (1907). After a fruitful life he resigned in 1879, died in 1887. Meanwhile, Rev. J.B. Boulet had worked at Fr. Richard's place with the Yakima Indians, then replaced Fr. Chirouse in Tulalip (1878) where he produced the first Catholic periodical publication, (1881) THE YOUTH'S COMPANION from 1881-86? (q.v.). For the Spokane Indians, the first Mass was said in 1866. With the railroad, (1887) more white settlers arrived so that in 1887 Gonzaga College could be opened, with a schoolpaper, GONZAGA, in 1911.
- 1879
- Bishop Aegidius Junger followed in 1879 in the diocese of Vancouver. He died in 1895. During his time the population increased rapidly: from 75,000 to 400,000 of whom between 1,200 and 30,000 were Catholics. Two railroads connected with the East. There were never enough priests, sisters and teachers, though Jesuits, Redemptorists and Benedictines came to help, also from the American College in Louvain, together with many sisters; 50 new churches were added and schools opened. The Bay steamers daily brought new settlers. Washington Territory was raised to a State in 1889, Olympia the state capital. Fr. Boulet was called away from his Indians to the growing Bellingham, incorporated as Sehome in 1889. He began his second Catholic magazine: GLAD TIDINGS (q.v.) and continued it in Ferndale where he had returned to the Indians (1904) until he died in 1919. Meanwhile Tacoma had grown and courageous Catholics founded the first Catholic weekly newspaper: TRUE WITNESS (Spring 1895-97) (q.v.) continued by 1895 WASHINGTON CATHOLIC (1897-99; q.v.). We know that Benedictine 1897 monks from St. John's, Minn., had come to Tacoma in 1891; did they (1891)

## BELLINGHAM, Wash.

- encourage the unknown editors? Directly following the next publication appeared in Seattle, which had expanded so rapidly, THE CATHOLIC PROGRESS, a monthly for a year, and then a weekly (1899-1908); it became THE CATHOLIC NORTHWEST PROGRESS, still published in 1966+.
- 1899
- (1896) In 1896 a new Bishop, Edward John O'Dea, found a diocese with 25,000 Catholics, 38 secular and 23 religious order priests. He also faced great financial problems. Seattle had become the center of Catholic activities. In 1899 the diocese of Nesqually consisted of 42,000 Catholics with 96 priests and 96 churches. In 1907 the See of the diocese was transferred to Seattle.

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BELLINGHAM (or SEHOME, 1889 ff)

not given as places in Cath. Directories and Ayer

FERNDALE

in 1899 only 500 inhabitants with one paper; it had one church and many stations

Bellingham or Sehome, 1889-  
Ferndale (1904-1919)

GLAD TIDINGS (1889-?1919)

This was a "Catholic:lc", monthly mission magazine for the Indians. Its founder, publisher, editor and printer was Rev. J.B. Boulet for whom it was his second publication (q.v. THE YOUTH'S COMPANION, Tulalip). He had left Tulalip, called in 1889 to Bellingham where white settlers needed a priest. In the incorporated colony of Sehome this saintly young priest arrived, destined to be the first pastor of the church of the Assumption in 1889; he and his flock completed the church but as a born missionary he spent only Sundays there and during the week was on the trail. armed with copies of his hand printed publication. In 1904 his petition to be transferred to his beloved Indians was answered and he moved to Ferndale in 1904. Here he again printed his little magazine, setting type until the end of his days, sharing with the Indians joys and sorrows. Thus we suppose that GLAD TIDINGS continued to about 1919.

Details: We have no knowledge other than the reference to "little".

Sources: CENTENNIAL OF THE DIOCESE OF SEATTLE: Catholic Northwest Progress, 1950. For Fr. Boulet's life, cf. note with THE YOUTH'S COMPANION, Tulalip, and further sources.

Locations: None.

\_\_\_\_\_ Ferndale see Bellingham

SEATTLE

Only in 1852 the first mass was said there, in 1870 the first church built, developed rapidly toward 1900. In 1904: 80,671 inhabitants with 41 secular papers, was also a center of Catholic activities; therefore in 1907 the See of the diocese of Newqually was transferred to Seattle.

\_\_\_\_\_ CATHOLIC NORTHWEST PROGRESS see CATHOLIC PROGRESS

Ia THE CATHOLIC PROGRESS (Mr 1899-1900; 1900-1908)

Ib THE NORTHWEST CATHOLIC (1905-8); both merged into:

II THE CATHOLIC NORTHWEST PROGRESS (1908-1966+)

Ia. THE CATHOLIC\*PROGRESS began as a monthly society paper in Mr 1899; \*THE CATHOLIC PROGRESS from 1899-1900 was "Catholic by attitude" (2) as a society paper; then as a weekly and under the second title of THE CATHOLIC NORTHWEST PROGRESS up to 1911, "Catholic by purpose" (1c); from 1911 to date as the official diocesan organ it is (1a).

in 1900 it was changed to a weekly newspaper and continued under that title until 1908. Its founder was the Seattle Council of the Young Men's Institute; T.J.Ivers was editor and Frank McDermott business manager. Its aim was "to maintain closer fellowship between the Catholic people in general and to acquaint them with the aims of the Institute."

When it became a weekly family newspaper in 1900, G. Edwin Summers was editor but Mr. Ivers remained as associate editor. Although a private enterprise, on Ja 18 1901 Bishop O'Dea's endorsement showed official interest. In F 1901 Summers resigned and Ivers became editor until 1905. Miss Martina Johnston frequently supplied editorial help until Mr 10 1905. The publisher then was A.J.Bookmeyer. Until 1908 editors changed rapidly.

Ib. THE NORTHWEST CATHOLIC (1905-8) was founded after Mr 10 1908 by the above-mentioned Miss Johnston as a second Catholic weekly, perhaps to outdo the other paper; it was published until 1908; Hoffmann listed it from 1905-19). Miss Johnston finally was able to merge THE CATHOLIC PROGRESS with her own in 1908.

III. THE CATHOLIC NORTHWEST PROGRESS was the new title used after the merger. Miss Johnston was editor, The Progress Pub. Co., the publisher; the latter was reorganized on My 26 1911 as Northwest Co. At that time

the paper became the official organ of the Dioceses of Seattle and Alaska. Edward J. Coen, for many years professor at the Seattle Preparatory School, succeeded Miss Johnston on Ap 14 1914. William P. O'Connell became assistant editor in J1 1914 and in 1918 was made managing editor by Bishop O'Dea and was still in that position in 1950. The bishop was president of the publishing firm from 1918 ff. Miss Ethel Hannan, or later Mrs. James Egan, was associate editor in 1915-1930; Mrs. Mary Bresnahan was on the staff from 1925-1939, assisted by Miss Eileen McHugh from 1936-8. From 1938 to 1947 Rev. Hugh Gallagher was editor, succeeded in Ja 1947 by Rev. Andrew Prouty, followed in 1959 again by Mrs. Mary Bresnahan; in 1966 Rev. James H. Gandrau is the editor, the Northwest Progress Co. the publisher, 907 Terry Ave.

The paper aimed to be "a medium of communication and a bond of union for all people, a propagator of truth, a defender of the Faith." Since 1908 it has been successful in never missing an issue. It had some good special numbers such as the CENTENNIAL OF THE DIOCESE (1950) which included a good history of the paper. The paper claims to have been a chief chronicler of the history of Catholicism in the Pacific Northwest, to have defended home and school, and to have brought much information and instruction to the people. It had operated on a non-profit basis but was able to support the diocese for various purposes. By 1950 the Catholic population of the diocese had reached 183,000 and 227,835 for the archdiocese.

Details: Of the earlier years we know little; in 1950 it had 10 pages 17x23. In 1908 the price was \$1.50; in 1924, \$2.00; in 1948, \$2.50; in 1951, \$3.00; and \$4.00 in 1959. In 1914 the circulation was 7,000 but only 7,500 in 1923; in 1930 it was 10,000; 1948, 19,300; 1950, 20,000; 1959, 39,502. By 1966 it had reached v.67.

Sources: THE CATHOLIC PROGRESS: Letter (1951) from office of its successor C.N.P.; the CENTENNIAL issue (1950); Baumgartner, 54, 99; CATH. BUILDERS IV, 226; Wynhoven (1939); Hoffmann (1910-13); Ayer (1914+); CPD Meier (1923-32); CPD Wagner (1942-8); CPD (1950+); NCA (1931+).

Locations: Almost complete file at office of Catholic Northwest Progress except prior to 1900. NUC: WaS; Diamond ed. (1912); MiNazC: Christmas ed (1935); DCU: v.50, no. 30 (S 8 1950) and Centennial ed (1950); PPCHi: 1915, 1917-8, bd; (1919); 1920 bd. (1921) 1922 bd. (1923-4): 1925 bd. (1926); 1927-31 bdk. (1933-4), 1935-6 (1937-47); 1948.

#### TACOMA

still by 1870 the first mass had to be said in a private home, in 1875 Tacoma was still a new town, in 1880 a congregation got its first church, a second in 1884. In 1891 priests from St. John's

in Minnesota came and zealous Catholics twice attempted a Catholic weekly newspaper. Ayer listed in 1904: 37,714 inhabitants with 16 secular papers, none Catholic.

TRUE WITNESS (Spring 1895-97)

This "Catholic:lc", weekly newspaper began in Spring 1895 which we know from a review of Ag 8; we believe it disappeared, not as Hoffmann has it in 1899, but at the latest in 1897 when it was replaced by the WASHINGTON CATHOLIC in Tacoma. It does not seem likely that there were two Catholic papers simultaneously in the small city. Arthur Preuss in his REVIEW (Ag 8 1895; Chicago) referred to it as "a neat and breezily little paper. It says: 'Our aim shall ever be to fulfill the august duties of a true Catholic paper...full of enthusiasm, coupled with engaged talent and strict integrity!'"

He gave no publisher nor editor.

Details: nothing additional.

Sources: REVIEW (Ag 8 1895); Hoffmann (1896-9). TRUE WITNESS was the FIRST Catholic weekly newspaper in the State of Washington.

Locations: None.

WASHINGTON CATHOLIC (1897-9)

This was a "Catholic:lc" weekly newspaper, existing from 1897-9 when it was still listed by Pettengill. It was published by the Washington Publishing Co.; editor is unknown. It was the second Catholic newspaper in Tacoma, following the TRUE WITNESS (q.v.) (1895-7). ULS lists a WASHINGTON CATHOLIC for the same place from 1907-8 but it was quite certainly not the same paper but a new attempt since it began with v.1.

Details: Published Thursdays, 4 pages, 15x22, priced to \$1.20.

Sources: Ayer (1898); Pettengill (1899).

Locations: None.

## TULALIP, Washington

TULALIP (Indian Reservation)

had in 1899 only one church for the Indians, is not listed as place in 1904 in Ayer.

THE YOUTH'S COMPANION (My 1881-Apr 1886 or 89)

This "Catholic:lc" monthly juvenile mission-magazine was founded in My 1881 and continued to Apr 1886, with five volumes, and possibly to 1899 with perhaps three more volumes. The five are preserved and described in CATALOGUE - COLLECTION MALLET, 248: "The Youth's Companion, a juvenile monthly magazine, published for the benefit of the Puget Catholic Indian Mission, Tulalip, Washington Territory..." We found further in THE INDIAN SENTINEL that the magazine's founder, editor, publisher and printer was Rev. J.B. Boulet who had come from Quebec to work in New England's cotton mills, then entered the Pittsburgh seminary where he left before ordination to teach in Vancouver, Washington Territory, in Holy Angel's College. He took care of the Yakima Indians (1868-71), operating also a printing press to make available catechisms and other works in the native language. Then only was he ordained by Bishop A.M.A. Blanchet who appointed him as a resident priest to the Snohomish Reservation at Tulalip in 1878. He trained Indian boys as helpers who accompanied him to the Islands where in 10 years he built eight chapels. It was for those boys in the missions that he printed his YOUTH'S COMPANION. Then in 1889 he was called to Sehome, now incorporated into the city of Bellingham, to build a parish and church for that white colony. Having initiated that work, besides his Sunday services, he published another magazine, GLAD TIDINGS (q.v. )1889?); during the week he labored among the Indians. Then he asked to be transferred permanently to the missions which was granted in 1904, with an assignment to a small place, Ferndale, again near his beloved Indians. He maintained his printing plant, continuing his magazine, probably to his death in 1919. In 1920 THE INDIAN SENTINEL carried his Memorial.

ULS lists the publication but only for v.1-2; we know that Fr. Boulet remained in Tulalip until 1889; therefore it is possible, even probable, that THE YOUTH'S COMPANION continued ~~four~~ more volumes.

Details: We know only that each of the five preserved volumes has between 312-384 pages.

Sources: CATALOGUE DE LA BIBLIOTHEQUE DE L'UNION SAINT-JEAN BAPTISTE d'AMERIQUE; COLLECTION MALLET. THE INDIAN SENTINEL 2 (Ja 1920), 42, of the Bureau of Catholic Missions, with a Memorial of Fr. Boulet; also a letter from that Bureau. CENTENNIAL, 86.

THE YOUTH'S COMPANION, in 1881, was the FIRST Catholic periodical publication, as a monthly magazine, in the state of Washington.

Locations: ULS: ICN, v.1-2 (My 1881-Apr 1883); RWoU: v.1-2 (1881-6); this collection is now supposed to be at Assumption College, Worcester, Mass.

SPECIAL BIBLIOGRAPHY: Washington State

CATALOGUE CATALOGUE DE LA BIBLIOTHEQUE DE L'UNION SAINT-JEAN-BAPTISTE D'AMÉRIQUE (RWoU); COLLECTION MALLET\*, Woonsocket, R.I., 2nd ed., 1935 (now at Assumption College, Worcester, Mass. MWAC).

\*Edmond Mallet, as Major in the Northwest of U.S., was also interested in history and books and manuscripts. He gave his collection to the Union St. Jean-Baptiste, Woonsocket, R.I. Besides the 5 volumes of THE YOUTH'S COMPANION (q.v.) it also contains an unpublished manuscript of the MEMOIRS of Archbishop F.N. Blanchet, written in Oregon and Washington. Major Mallet himself wrote an article "The Origin of the Oregon Mission," in U.S. Hist. Mag.: II, 1 (Ja 1887).

CENTENNIAL CENTENNIAL OF THE DIOCESE OF SEATTLE: CATH. NORTHWEST PROGRESS, 1950, with history of diocese and the newspaper.

GUILDAY Rev. Peter Guilday, THE CATHOLIC CHURCH IN VIRGINIA, 1815-22, New York, U.S. Cath. Hist. Soc., 1924.

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O'Hara Edwin V. O'Hara, PIONEER CATHOLIC HISTORY OF OREGON, 3d ed. Paterson, N.J.: St. Anthony's Guild, 1939.

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Smet Pierre J. DeSmet, S.J., OREGON MISSIONS AND TRAVELS...in 1845-46, New York: Dunigan, 1847.

Smet Pierre J. DeSmet, S.J., Letters and Sketches, 1841-42; reprint of Philadelphia, 1843 edition. (In: R.G. Thwaites, Early Western Travels. Cleveland: Clark, 1906, v.27).

LETTERS:

Letter of Bureau of Cath. Indian Missions, Washington, D.C. and help with its INDIAN SENTINEL.

Letter of the office of the Catholic Northwest Progress, 907 Terry Ave., Seattle, Wash. and gift of the above mentioned Centennial number.



## WASHINGTON STATE

HOLDINGS IN THE STATE:

Seattle, office of Cath. Nw. Progress: its paper, 1900-1960+;  
 WaS: Diamond ed. of the same paper (1912).

ALPHABETICAL TABLE

No	Lang	Title	Place	Freq	Type	Cath	Time
1	E	Catholic Progress	Seattle	Mo,w	soc-p,	2,	1899-1908
					n	lc	
		Cath.Nw.Progress		w	n	lc	1908-
						la	1911- 1966+
2	E	Glad Tidings	Bellingham	mo	mag	lc	1889-
	Ind		Ferndale		miss.		1904-?1919
3	E	True Witness	Tacoma	w	n	lc	Spring 1895-97
4	E	Washington Catholic	Tacoma	w	n	lc	1897-99
5	E	Youth's Companion	Tulalip	mo	mag	lc	My 1881-Ap
	Ind						1886 or
							1889?

STATISTICAL CONCLUSION:

Number: 5 =5  
Language: all English =5  
Places: Bellingham and Ferndale:1, Seattle:2, Tacoma:1,  
 Tulalip:1 =5  
Frequency: weekly: 3+1; monthly: 3 less 1 =5  
Type: newspaper: 3+1; magazine: 3 less 1, 1 a society paper,  
 the 2 others mission-mag., one of them juvenile. =5  
Catholicity: "Catholic by purpose" [official(la) one  
 became later]  
 "Catholic by purpose, not official(lc); all =5  
 ["Catholic by attitude" (2) one was besides  
 (lc)]

## WASHINGTON STATE

CHRONOLOGICAL TABLE

	1880	1890	1900
	o123456789o	o123456789o	
Youth's Companion, Tul., My 1881-Apr 1886 or 1889?	XXXXXX?XX?		
Glad Tidings, Bell., 1889-?1919	XXXXXXXXXXXX-?1919		
True Witness, Tac., 1895-97	XXX		
Washington Catholic, Tac., 1897-99	XXX		
Cath. Progress, Seattle, 1899-1908	X-1908		
Cath. Nw. Progress, 1908-1966+	1908-66+		

CONCLUSION:

Catholic publication began late, the first two are missions' periodicals, while the first weekly newspaper was an attempt in 1895 and a second in 1897, each of 2-3 years. Finally in 1899 developed the Catholic weekly newspaper to be current today.

A "FIRST": The YOUTH'S COMPANION of Tulalip was in My 1881 the FIRST PERIODICAL PUBLICATION in Washington State.

The TRUE WITNESS of Tacoma was in 1895 the FIRST WEEKLY NEWSPAPER in Washington State.

"Oldest" became the same as

"Current": the CATHOLIC (NORTHWEST) PROGRESS of Seattle in 1966, 67 years old and going on.

## PARKERSBURG, W. Va.

W E S T      V I R G I N I A

Parkersburg  
Wheeling

HISTORICAL BACKGROUND: WEST VIRGINIA

West Virginia shares the early history of Virginia (q.v.), as a territory, and ecclesiastically its diocese of Richmond. The latter's bishop around 1850 was Richard Vincent Whelan, having governed the vast diocese and mostly resided in Wheeling, W.Va., because here Catholics were more numerous. When the Diocese of Wheeling was created in 1850 for West Virginia he changed to be the first bishop there. West Virginia became a state in 1863, Charleston the state capital. From the incoming foreigners Catholics came from France, Poland, Italy, Germany (from the latter especially from the Rhineland and Bavaria) but they did not produce Catholic periodical publications. The Germans, according to Arndt-Olson, had 10 secular papers prior to 1900. Visitation Sisters had founded an Academy and moved it in 1865 to Mt. de Chantal (Wheeling) where they later (1889) started a schoolpaper (q.v.). In 1870 the diocese counted 15,000 Catholics with 35 churches and 24 priests. Since 1875 J.J. Kain was the second bishop, who helped Catholicism to grow in 1880 to 18,000 Catholics, 60 churches, plus mission chapels, with 32 priest. Since 1894 Patrick James Donahue was the third bishop who saw in 1899 that 25,000 Catholics had 77 churches plus chapels with 43 priests. In the second year of Bishop Kain, in 1876 the first Catholic newspaper was started in Parkersburg (CATHOLIC MESSENGER) and in the second year of the third bishop the final diocesan-paper (CATHOLIC CALENDAR) in Wheeling. The West Virginia Encyclopedia lists (p. 633-39) all the newspapers of the state, also religious magazines like the Christian Baptist of 1823) but none of them seems to be another Catholic publication.

PARKERSBURG

had one church in 1899; Ayer, in 1904, gave a population account of 11,703 people, a small place, but having 5 secular papers, none Catholic.

CATHOLIC MESSENGER (S 1876-1883?)

This "Catholic:lc", monthly newspaper was established in S 1876 and ended probably in 1883?, at least there it was listed the last time by Ayer and Alden. Its founder was Reverend Thomas Quirk, known as a contributor of learned articles to the Catholic press of that day. Its editor was John N. O'Brien and its publisher was the Catholic Literary Association. As a local paper, it circulated in the Parkersburg area.

Details: 8 pages, 22x33 inches, sold for \$1.00, so from 1878 onward, with one circulation number given in 1880: 1,000.

Sources: Middleton (1893); Guilday; Ayer (1877-83); Rowell (1877-80), Lucey IV, 209; North, p.350; Alden (1882-83); letter from Rt. Rev. Msgr. F.J.Schwartz.

A "FIRST": the CATHOLIC MESSENGER was in Parkersburg in S 1876 the FIRST and ONLY CATHOLIC NEWSPAPER in West Virginia throughout its lifetime (-1883).

Locations: Not in ULS, AN.

WHEELING

is since 1850 See of the Diocese, had in 1899 beside the cathedral two more churches (one German), and Ayer lists in 1904 38,878 inhabitants with 9 papers, no Catholic one.

CHURCH CALENDAR (of West Virginia) (Ap 1 1895-1922).

This "Catholic:la" (official organ of the Diocese of Wheeling) was a monthly newspaper, established on Ap 1, 1895 and ceased in 1922. It was founded by Bishop Patrick James Donahue. Its publisher and editor was Rev. Oscar H. Moyer (curate at St. Joseph's church). He wrote the introduction of the paper in its first issue saying that:

... "it has assumed this name CHURCH CALENDAR, as its pretensions are few and modest ("Calendar" because it brings the feasts of the months). The Diocese has felt the need of something to bring the churches...closer together...We would like to know more about our neighbors. The periodical, if such we may call it, will try to give this knowledge...and fulfilling such other offices...(of) an official organ."

From 1896 onward the title CHURCH CALENDAR OF WEST VIRGINIA occurs.

When in 1922 the paper discontinued, the Diocese tried to have their news included with the diocesan news of Baltimore's BALTIMORE REVIEW. It was not satisfactory. The Pittsburgh CATHOLIC OBSERVER, official organ of that diocese, published for Wheeling a special edition (1923 to 1933). Rev. F. J. Schwertz (from 1923 onward assistant Chancellor at Wheeling). In 1934 the Diocese joined The Register system as THE REGISTER, WEST VIRGINIA EDITION, Father Schwertz remaining editor and business manager has sent us in 1955 clippings with an historical sketch in the Centennial Register number. He also gave us addresses of pastors who might be able to help us, but our letters to them brought no answers.

Sources were: Hoffmann (1896-1913); two letters from Rt. Rev. Msgr. F.J.Schwertz, and a clipping of the Centennial number of his paper (no date) with the CHURCH CALENDAR'S STORY; Rowell (1896-1906); Dauchy (1897,99,1901); Lucey, IV, 209/10.

Locations: Not in ULS, AN; not in Archives of Wheeling Diocese.

THE MOUNT (1889-1902) 1.1.1.28; 1.1.1.31  
interrupted; annual as THE MOUNT (1914/15-1928)  
interrupted; annual as MOUNT OF CHANTAL; THE MOUNT (1933-56).

THE MOUNT was a "Catholic:lc", monthly (annual, monthly school-paper, established in October 1889. Its publication was interrupted after 1902, twelve years later taken up again in 1914/15 as an annual and kept up to 1928; four years later it was divided into an annual and a monthly; the name of MOUNT OF CHANTAL was given for the first type 1933-1953, shortened to THE MOUNT in 1954-56-; the monthly got the name TICK TALK and was published from 1933, except during the war years 1942-45, up to date, 1956-. Publishers and editors were the faculty and students of the Mount de Chantal Visitation Academy.\*

\*According to Britt, p.145, we know that this Academy is the oldest Catholic educational institute in the State. In 1848 the first eight Sisters came from Baltimore, began a school in the basement of Old St. Joseph's church, Wheeling, moved to Mount de Chantal in 1856.

The first publication to 1902 was a literary magazine; the following annual was not only a memory book, it was combined with literary articles (later the TICK TALK became the literary type of school-paper). Through the exchange of such publications we found short reviews in other periodicals. THE MOUNT "contains well written articles," the issue of February 1892 has an "excellent editorial," is "one of the best edited college journals (1898)." Both publications, the monthly and the annual have later received awards from the Catholic School Press Association.

## WHEELING, W. Va.

Details: the pages of all the monthly issues of a school year were continuously counted and amounted for each year of the thirteen volumes to 150-354 pages each. The paper's size began with  $7\frac{1}{4} \times 10\frac{3}{4}$  inches, became smaller for the last five years.

Sources: Middleton (1893, 1908); Guilday; Hoffmann (1896-1907); esp. the letters of Sr. Mary Helen; Lucey IV, 209, n.24; Britt, p. 145; short reviews in ABBEY STUDENT, Atchison, Kansas (1892), THE LAMP, Wilmington, Del. (1892); THE CARMELITE REVIEW, Chicago, VI (1898), OUR LADY OF GOOD COUNSEL, Philadelphia (1898).

Locations: Not in ULS; Mount de Chantal Academy, Wheeling, West Virginia has two complete sets and single items.

SPECIAL BIBLIOGRAPHY: W. Va.

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HISTORICAL RECORDS SURVEY: WEST VIRGINIA. A preliminary bibliography relating to churches in W. Va., Virginia, Kentucky and Southern Ohio. Charleston, W. Va., 1940.

DIE ST. ALPHONSUSKIRCHE, WHEELING, W. VA., 1856-1906, Wheeling, 1906, with the history of the Germans in Wheeling.

Phil. Conley (ed. in chief), THE WEST VIRGINIA ENCYCLOPEDIA, Charleston, West Virginia, 1929.

LETTERS:

Rt. Rev. Msgr. F.J.Schwartz is the Chancellor of the Diocese of Wheeling, West Virginia.

Sister Mary Helen from the Mt. de Chantal Academy, Wheeling, W.Va., patiently gave us the complicated changes of their school-paper and corrected our story.

HOLDINGS IN THE STATE: Mount de Chantal Academy: has two sets of the school-paper THE MOUNT, and single issues.

(286)  
WEST VIRGINIA

ALPHABETICAL TABLE:

No	Lang	Title	Place	Freq	Type	Cath	Time
1	E	Cath. Calendar	Wheeling	w	n	la	Ap 1 1895-1922
2	E	Cath. Messenger	Parkersburg	mo	n	lc	S 1876-1883
3	E	The Mount Mount of Chantal	Wheeling	mo	sch-p	lc	1889-1902; 1914-28; 1933-56.

STATISTICAL CONCLUSION:

Number: =3  
Language: All English =3  
Places: Parkersburg: 1; Wheeling: 2. =3  
Frequency: one weekly; two monthlies. =3  
Type: two newspapers, one school-paper; =3  
Catholicity: "Catholic by purpose" official (la): 1;  
                     inofficial (lc): 2. =3

CHRONOLOGICAL TABLE: WEST VIRGINIA

	1870	1880	1890	1900
	o123456789o	123456789o	123456789o	123456789o
Cath. Messenger, Pa., 1876-83?		XXXXXXXX		
The Mount, Wh., 1889-1902; 14-28;				XXXXXXXXXXXX-1902...
Mount of Chantal, 1933-56				...1956
Catholic Calendar, Wh., 1895-1922				XXXXXX-1922

CONCLUSION:

The first paper in 1876 was started when the diocese of W. Va. was already 26 years old. The officially published paper, the Cath. Calendar of Wheeling still 19 years later; then it lived for 27 years. The Mount, a school-paper, lived with two interruptions for 50 years, though then under an other title.

"FIRST": The CATHOLIC MESSENGER of Parkersburg, was in S 1876 the FIRST CATHOLIC NEWSPAPER, a monthly only, in West Virginia.

"Oldest": THE MOUNT, the school-paper, of Wheeling grew to the age of 50 years under this title.

"Current": None in W. Va.



## CHEYENNE, Wyoming

W Y O M I N G

## Cheyenne

HISTORICAL BACKGROUND: WYOMING

- After the Spanish expeditions there came Canadian fur traders in the 18th century. Settlers mostly came later from the Middle West after the Union Pacific railroad entered the territory in 1867. Missionaries were first sent from Canada to the Indians. In 1857 Wyoming was a part of the vicariate of Nebraska, of the diocese of Omaha. In 1885 the first Catholic newspaper was founded, THE MIRROR (q.v.). It was not able to live long. Two years later the diocese of Cheyenne (City) was established with bishop Maurice F. Burke. In 1897 he was followed by Thomas M. Lenihan (-1901). Both bishops seem not to have tried to start a paper. Certainly they used THE INTERMOUNTAIN CATHOLIC of Salt Lake City, printed with a column for Wyoming since its start in 1899. The CATHOLIC SENTINEL of Portland, Ore. may have been read since 1870 and for the Irish from 1883-85 THE WESTERN CELT of Omaha, Nebr.
- 1867  
1885  
1887  
1890 Wyoming was made a state in 1890, Cheyenne the state capital.  
1899 The diocese counted in 1899: 6,000 Catholics, 20 churches and  
1904 13 priests. The state's population had grown in 1904 to 92,533.

CHEYENNE CITY

had in 1899 a cathedral, a chapel and many stations. Ayer, in 1904, lists 14,087 inhabitants, 4 papers, none Catholic.

THE MIRROR (1885-?1898)

It was a "Catholic:lc", weekly newspaper, of "general" character, says Middleton, but he did not give any date. We found Alden listing it in 1886 as established in 1885. Hoffmann lists it from 1891-98, but as he is often late in stopping the listing, we believe it lasted only some years.

(288)  
WYOMING

Details: 12 pages, 14 inches, circulation: 925.

Sources: Middleton (1893); Hoffmann (1891-98); Alden (1886).

Locations: Not AN, ULS.

SPECIAL BIBLIOGRAPHY

Bancroft H.H.Bancroft, HISTORY OF NEVADA, COLORADO AND WYOMING, San Francisco, Calif., 1890. The MIRROR was not named.

Letter to the Chancery was not answered.

HOLDINGS IN THE STATE: None.

ALPHABETICAL TABLE: only this:

No	Lang	Title	Place	Freq	Type	Cath	Time
1	E	THE MIRROR	Cheyenne	w	n	lc	1885-?98.

GENERAL BIBLIOGRAPHY OF PARTS I AND II

Abbreviations	Entries alphabetically according to author.
ACHS	American Catholic Historical Society. 715 Spruce St., Philadelphia 6, Pa.
A.C. WHO'S WHO	AMERICAN CATHOLIC WHO'S WHO. St. Louis:B.Herder,1911; and Detroit,Cross Point,Mich.: Walter Romig, 1934/35+.
AIHS	American Irish Historical Society. 9915 Fifth Ave., New York.
Alden	Edwin Alden & Bros. AMERICAN NEWSPAPER CATALOGUE. Cinn.,New York: E.Alden & Bros., Advertising Agency, 1875, 1882, 1883, 1886, 1891/2.
AM.BEN.LIBRARIES	American Benedictine Academy. UNION LIST OF SERIALS IN AMERICAN BENEDICTINE LIBRARIES... Lisle,Ill.: St. Procopius Abbey, 1952.
AN	AMERICAN NEWSPAPERS, 1821-1936. A Union List of Files available in the U.S. and Canada. Ed. by Winifred Gregory. New York: Wilson, 1937.
ANN. NAT.	LES ANNALES DES NATIONALITÉS. BULLETIN. Paris,V.2, nos. 5-6 (My-Je 1913) p.231-33.
Arndt-Olson	Karl Arndt and May E. Olson. GERMAN-AMERICAN NEWSPAPERS AND PERIODICALS, 1732-1955. HISTORY AND BIBLIOGRAPHY. Heidelberg:Quelle und Meyer,1961. Arndt-Olson also checked libraries in Germany, we copied holdings, see GyAIZ and GySIA.
Ayer	N.W.Ayer & Sons. AMERICAN NEWSPAPER ANNUAL,CONTAINING A CATALOGUE OF AMERICAN NEWSPAPERS...AND PERIODICALS IN THE U.S....Philadelphia:Ayer,1880-1966+.
Ayer:MANUAL	N.W.Ayer and Sons. MANUAL FOR ADVERTISERS,CONTAINING LISTS OF LEADING DAILY, WEEKLY AND MONTHLY NEWSPAPERS IN THE U.S. AND CANADA. Phila.:Ayer,1873-79.
Batten	George Batten. GEORGE BATTEN'S DIRECTORY OF THE RELIGIOUS PRESS OF THE U.S. New York:Batten,1892, 1895,1897.
Baumgartner	Apollinaris W. Baumgartner. CATHOLIC JOURNALISM; a study of the development in the U.S., 1789-1930. New York: Columbia Univ.Press, 1931.

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Worcester, Mass.: L'Opinion Publique, 1911.
- Benoit            Josaphat Benoit. L'ÂME FRANCO-AMÉRICAINÉ. Montreal:  
E. Albert Levesque, Documents Sociaux, 1935.
- Blackburn        Robert H. Blackburn. A JOINT CATALOGUE OF THE SERIALS  
IN THE LIBRARIES OF THE CITY OF TORONTO, Univ. of  
Toronto Press, 5th ed., 1953.
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Catholic Total Abstinence Union of America. Ph.D.
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POL. AMERICAN STUDIES:2 (1945) 12-23.
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SCHEMATISMUS DER DEUTSCHEN...PRIESTER...IN DEN VEREINIGTEN  
STAATEN NORDAMERIKAS. St. Louis:B.Herder, 1882.
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NEWSPAPERS, 1690-1820. Worcester, Mass.:American Antiquari-  
an Society, 1947, 2 vls.
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Roman Catholic Central Verein. Ph.D., Cath.Univ.of Am.,  
Washington,D.C., 1941.
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ICALS 1840-1850. New York:Columbia Univ. Press, 1946  
(unpublished MA Thesis; we have microfilm).
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RACHS: 41 (1930) 262-288.
- CPA              CATHOLIC PRESS ANNUAL, N.Y.City, 1960+.
- CPD              CATHOLIC PRESS DIRECTORY, New York City, 1923+.
- CPD              CATHOLIC PRESS DIRECTORY. Official Publication of the  
Catholic Press Association, 1950+. New York:C.P.A., 1950+.

- CPD(Meier) CATHOLIC PRESS DIRECTORY. Compiled by Joseph H. Meier. A complete list of Catholic papers and periodicals, published in the U.S. Chicago:J.H.Meier, 1923-32.
- CPD(Wagner) CATHOLIC PRESS DIRECTORY. Compiled by Clement J. Wagner. New York: J.F.Wagner, 1942-48.
- CWY CATHOLIC WRITER'S YEARBOOK. Pence, Wis., 1942+.
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- DCU Catholic University of America, Washington, D. C.
- DGU Georgetown University, Washington, D. C.
- DLC Library of Congress.
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(301)  
Vls. I and II

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INDEX OF TITLES, PLACES AND NAMES (INSTITUTIONS) OF THE 29 STATES

There are added abbreviations of their designations:

1 bio: biographical sketch	6 hi: historical sketch
2 col: columnist	7 mgr: manager
3 con: contributor	8 pri: printer
4 ed: editor	9 prop: proprietor
5 f: founder	10 pub: publisher
11 sp: sponsor	

---

A.O.H.JOURNAL Va 265  
ABBEY STUDENT Kan 65, 66-68  
Abington (Va) 263  
ADA\* (Tenn) 235,236/7, 237/8, 240  
Aguirre, C. pub 10  
Albert, Rev. John J., SSJ ed 42  
Alabama 1-8, 26, 240  
Altai, Henry S. ed, pub 135  
AMERIQUE, L' (Me) 86  
AMI DES FAMILLES (RI) 197  
AMI DU PEUPLE (NH) 114  
ANNALS OF OUR LADY OF THE ANGELS (NJ) 51, 53, 136, 151/2  
Archambeault, G. ed 204  
ARCHANGEL (Ore) 177, 184  
Arizona 9-10  
Arkansas 11-15, 240  
ARKANSAS COLORED CATHOLIC 14  
ARKANSAS ECHO 11, 12, 238  
Arlington (N.J.) 129, 130-32  
ARMEN SEELEN FREUND (Ore) 178, 179, 189  
Asselin, F.-O ed 198, 208  
Atkinson, J.F. f, pub, ed 185  
Atchison (Kan) 65, 66-69  
Atlanta (Ga) 3, 50, 52  
Auger, L.L. f 113  
Augusta (Ga) 50, 52/3  
Augusta (Me) 84, 85  
Authier, J.-Misa#1 ed, pub, f 196, 256  
AVENIR CANADIEN (N.H.) 114  
AVENIR NATIONAL (N.H.) see AVENIR CANADIEN  
AVENIR NATIONAL, L' (Vt) 255/6  
  
Baker, Rev. Richard S. 213, ed, mgr 222(bio), 223, 225, 227  
BANNER (Ore) see MOUNTAINEER  
BANNER OF THE SOUTH (Ga) 5, 51, 53-54, 55, 56, 59, 215  
Barber, Rev. Daniel 25, 111  
Baron, Ellen ed 132  
"Basque" Idaho 63

(303)  
INDEX

Bécharde, Auguste ed 114  
Bélanger Bros. (Victor & Louis-A.) pub,ed,f 92(bio),114,197,205 prep  
Bellemare, Joseph ed 124  
Bellingham (Wash.state) 272/3, 274, 278  
Belmont (N.C.) 167,168  
BENEDICTINE ALMANAC (Kan) 68  
Benedictine Frs. sp, pub 57,65,66-68,168,173,177,178,181,188-90,273  
Benoit, Josaphat ed 115  
Bernier, Joseph-E. ed, pub 114/15  
Biddeford (Me) 84,86  
Bielawski, A.S. pub, ed 133  
Bieliński, Stephen ed 133  
Binzigger, Rev. Bonaventura sp 12  
Birmingham (Ala) 2-3  
Birmingham, M.T. mgr 33  
Biron, L.-A. (& family) f, ed, pub 123  
Blain, Wm S. ed, pub 216  
Blanchard, abp F.N. 177, sp 184, 273  
Blome, Leopold T. ed, pub 53,55(bio), 56  
"Bohemians (Czechs)" 66  
Bolduc, Joseph-G. (and his family) ed 88  
Bonneau, Alfred f, prop, pub, ed 87/88, 89  
Boucher, J.-H. f, ed 206/7  
Boudreau, L. ed, pub, prop 117  
Bouillard, J.-B. f, ed 86  
Boulay, Avola O. pub 95  
Boulet, Rev. J.B. f, pub, ed, pri 273,274,278  
Bourdon, J.-S. f, prop 89  
Bourgade, Bp Peter sp 9,160  
Bournival, E.A. mgr, ed, prop 115  
Brazeau, J.-B.S. mgr, prop 198  
Brennan, James ed, pub 218  
Broderick, James A. ed 112  
Budds, J.D. ed, pub 215  
BULLETIN, LE [of 1893] (N.H.) 116  
BULLETIN, LE [of 1896] 116, 124/5  
Burlington (Vt) 251, 252-54  
Butte (Mon) 99-100  
Byrne, Rev. F. sp 132  
Byrne, Bp Th.S. 234 sp 242/3  
  
CAECILIA (Neb) 102/3  
Camden, N.J. 129, 132  
CAMDEN CHURCH APPEAL (N.J.) 132  
CANADIAN PATRIOTE (Vt) 252  
"Canadians" (Franco-Americans) 23,31,34:2,63,84,86,87:2,89:2,90:2,  
95,99,111,113,114/5,116:2,117,176,194/5,195-98,204:2,205:2,206:2,  
207/8,251/2,252,253,254:2,255,256/7  
CANADO-AMERICAIN (Conn) 34

- Cantwell, Rev.Wm.P. f,ed,pub, 142,143  
 Carignan, Joseph and Wm. pubs 34,124  
 Carr,Rev.P.S. ed 18  
 Cartier, Georges Etienne co-ed 254  
 Casey, Th.J. mgr f 75-77, 77  
 Cassidy, Rev. Michael ed 201  
 CATHOLIC (or NEW JERSEY CATHOLIC) 142  
 CATHOLIC ADVOCATE (S.C.) 214/5, 218  
 CATHOLIC AMERICAN (Me) 93  
 CATHOLIC CALENDAR (W Va) 282, 283  
 CATHOLIC CITIZEN (N.J.) 129, 145/6  
 CATHOLIC FRIEND (Va) 262, 265/6  
 CATHOLIC HERALD (Ark) 11,12  
 CATHOLIC HERALD (Tenn) 238, 242/3, 244  
 CATHOLIC INSTITUTE GAZETTE(N.J.) 129, 146/7  
 CATHOLIC HOME JOURNAL (Vt) 256/7  
 CATHOLIC JOURNAL OF THE NEW SOUTH (Tenn) 236,237-39, 240, 241  
 CATHOLIC LEADER (Neb) 106  
 CATHOLIC LEDGER...(N.J.) 147/8  
 CATHOLIC MESSENGER, Elizabeth(N.J.) 134/35  
 CATHOLIC MESSENGER, Newark,(N.J.) 148  
 CATHOLIC MESSENGER (W Va) 282, 283  
 CATHOLIC MONTHLY...(Kan) 70  
 CATHOLIC NEWS (Col) 16  
 CATHOLIC NORTHWEST PROGRESS (Wash,State) see CATHOLIC PROGRESS  
 CATHOLIC PRESS (Conn) 23, 25-27, 194  
 CATHOLIC PRESS (N.J.) 137  
 CATHOLIC PROGRESS (Wash., State) 274, 275-76  
 CATHOLIC RECORDER,(N.H.) 116  
 CATHOLIC SENTINEL (Me) 84  
 CATHOLIC SENTINEL (Ore) 63, 99, 177, 184-87, 287  
 CATHOLIC STANDARD (Conn)32  
 CATHOLIC TEMPERANCE ADVOCATE (R.I.) 195/6  
 CATHOLIC TIMES(N.J.) 130-32  
 CATHOLIC TRANSCRIPT (Conn)23,24,27,29-30  
 CATHOLIC VIRGINIAN (Va) see CATHOLIC VISITOR  
 CATHOLIC VISITOR (Kan) see VISITOR  
 CATHOLIC VISITOR (Va) 262,265,266/7  
 CATHOLIC WEEKLY (Conn)24  
 CELTIC CROSS...(Col) 16,17,18  
 CELTIC MIRROR (Me) 85/6  
 CENTRAL CHRONIK (Neb) 103  
 Central Falls (R.I.) 194/5, 195/6, 198  
 Charleston (S.C.) 51, 213, 214-232  
 CHARLESTON CATHOLIC MISCELLANY (S.C.) see U.S.CATH.MISCELLANY  
 Chatel, P.-C. prop 116  
 Chattanooga (Tenn) 2,233/4, 235/6  
 Cheyenne (Wy) 287/8  
 Choquet, Ambroise prop, pub 196

(304)  
INDEX

CHRISTIAN FRIEND (Ore) 177, 178  
CHURCH CALENDAR (W Va) 283/4  
Claxton, Mrs.C. ed 267  
Clayton (Del) 41, 42  
Clifford, Rev. Cornelius ed 202  
CLOCHE DU DIMANCHE (R.I.) 204  
COLLEGE ALBUM (Ala) 4-5  
COLLEGIAN (N.C.) 168  
COLLEGIAN (Ore) see MT.ANGEL STUDENT'S BANNER  
Colorado 16-22, 248, 249  
COLORADO CATHOLIC 17/18, 19, 248/9  
Colorado Springs (Col) 16  
COLORED ORPHAN...(Kan) 71-73  
COLUMBIA (Conn) 32/33  
COLUMBIAD (N.J.) 136/7  
COLUMBIAN (Me) 93  
Comeau, Louis f,ed 116, 121, 124/5 (bio)  
Concord (N.H.) 111, 112/13  
Connor, George F. mgr 242  
Connecticut 23-40  
CONNECTICUT, LE 34  
CONNECTICUT CATHOLIC 24, 27, 27-30  
CONNECTICUT CATHOLIC YEARBOOK 24, 28, 30  
CONVENT CHIMES (Va) 263  
CONVENT ECHO (Col) 19/20  
Corcoran, Rev. James A. co-ed 224, 225, 226(bio)  
Corcoran, Rev. Joseph co-ed 112  
COURRIER (N.H.) 124  
COURRIER CANADIEN, FOYER CANADIEN (R.I.) 204/5  
COURRIER DE LEWISTON (Me) 90  
COURRIER DE WOONSOCKET (R.I.) 205  
COURRIER DU CONNECTICUT 31  
COURRIER DU NEW HAMPSHIRE 116/17  
COURRIER DU RHODE ISLAND 205/6  
Couture, J. -B. prop,pub,ed 91  
CREPUSCULE N.M (pre-U.S.) 159, 160/1  
Cuming, George ed,pub 145  
Cunningham (John D.) & Co. ed,pub 33  
Curran, Rev. James J. f,ed,pub 130, 131  
  
Daignault, Joseph L. f,prop,ed,pub 204, 207  
Danbury (Conn) 23, 24  
Delany, Bp John B. ed,pub 112  
Delaware 41-44  
Dennehy, Jeremiah pri 221, 225  
Denver (Col) 16, 17-19  
Depuy, J.L.J. ed 121  
De Ruyter, Rev. John, SSJ ed 42  
Desmarais, C. f 206  
Desmond, H.J.(Milwaukee) pub,ed-in-chief 105, 238  
DIAL (Kan) 78/9  
Dillon, M.J. ed,pub, 117/18, 119

- DIOCESAN NEWS (Kan) 79  
Dmytriw, Rev.N. prop, ed 141  
Dominican Sisters pub 243  
Donahue, Bp Patrick James sp 282, f 283  
DonLeavy, Miss Kate pub,ed,prop 265  
DOVE OF IRELAND N.J. 138  
Dowling, Rev. Austin ed 202(bio)  
Druon, Rev. Zephirin co-f 251, 257/8  
Dufresne, E.R. f,ed 114  
Duggan, Rev. Th. S. ed 28, 29  
Dupuy, J.L.J. ed 198  
"Dutch" 167  
Duvernay, Ludger f,ed,pub 254  
Dworzak, V. ed 139  
  
Eastman, C.W. pub 93  
ECCLESIASTICAL REVIEW (N.J.) 152  
ECHO DES CANADIENS (N.H.) 117  
Elba (Neb) 101/2  
Elizabeth (N.J.) 129/30, 134-36  
EMERALD (N.H.) 112, 117/18  
EMERALD VINDICATOR (Va) 264  
EMIGRÉ CANADIEN (Me) 84  
EMIGRÉ CANADIEN (N.H.) 118  
Emporia (Kan) 64,65,68-69  
England, Joanne Monica con 219 (bio)  
England, Bp John f.,ed,mgr,con 51,213 ff. 218-224 ff., 228-230(bio),233  
ESPÉRANCE (R.I.) 196  
ETOILE (R.I.) 206  
  
FACTS (Tenn) 2,11,214, 235/6  
FAIRY, THE (Ala) 5-6  
Fathers of Mercy pub 153  
Fede, Rev. Lorenzo, SJ con 162  
Fenwick, Bp B.J.(Boston) sp 23, 24, 84, 111, 194, 251  
Ferndale (Wash.State) 273,274,278  
Ferrari, Rev. Enrico, SJ ed 162  
FESTIVE SIMMEL (Tenn) 234, 239/40  
Fielding, Rev. John co-ed 223  
Fink, Bp Louis Mary sp 65, 69, 70, 79  
Fitton, Rev.James ed 25,26,27,194,203, 251/2  
Fitzgerald,Wm.(and Miss and Mrs Mary) f,con 238  
FitzGerald, Bp Edward sp 11  
Fitzpatrick & Boudreau, pub,pri 117  
Fitzpatrick & Flood pub,pri 117  
Florida 46-50, 59  
FLORIDA CATHOLIC 46  
Floyd, Henry ed 75  
Fort Smith (Ark) 11,12

- FOYER CANADIEN (R.I.) see COURRIER CANADIEN  
FOYER CANADIEN (Vt) 256  
Franciscan Fathers 65,68,159,248  
Freeman, C.D. f, ed 3,4,52  
"French" 46,50,51,64,84,233  
  
Gagnon, B.-C. ed 123  
Gagnon, Ferdinand ed, prop, pub, f 122,204,205,257  
Galberry, Bp Thomas 23, sp 27, f 28  
Galvin, Rev. P. con 200  
Garde, Rev. Cruz M., SJ ed 163  
Garfias, Enrique ed 10  
Garrigan, Owen mgr 145  
Garsas Amerikos Lietuviai (N.J.) 135  
Gasparri, Rev. D.M., SJ f, ed, con 162  
Gaston, Hon. Wm. 220(bio), 221,229  
GAZETA POLSKA W NEBRASCA 102  
GAZETTE (S.C.) 215,218,224  
Gearont & Hossard ed, pub 105  
Georgia 26, 50-62, 203/4, 218, 240  
GEORGIA CATHOLIC 51,52,60,238  
"Germans (Austrians)" 12,13,23,48,51,57/8,65/6(Russian-Germans), 69,  
71-73, 101, 102,103/4,107,129/30,136,139,148,149,177-83,184,188-90,  
194, 233, 268, 282  
Gervais (Ore) 176, 177, 178  
GESCHICHTSFREUND (Ga) 51,57/8  
Gibney, Rev. P.F. prop, mgr 185  
GLAD TIDINGS (Wash. State) 273,274,278  
Glorieux, Bp A.J. sp 63,177,184  
GLOS POLSKI (N.J.) 132/3  
Goesbriand, Bp Louis de sp 251/2, 258  
GONZAGA (Wash. State) 273  
GOOD TIDINGS (N.J.) 143  
Gray & Ellis pri 221  
Great Falls (N.H.) 111, 113  
GREEN BANNER (Conn) 23,31/32  
Grenier, W.A. ed 116/17, 121  
Gross, Joe J. ed, pub 58-60  
Gross, Bp Wm. H., CSSR 41,57,f 59(bio); abp 177, prop 185  
GUARDIAN (N.H.) 119  
GUIDE DU PEUPLE (Vt) 253  
GUIDON (N.H.) 112/13  
GYPSIE (Ala) 6  
  
Haid, Abbot Leo sp 167  
Harrington, Rev. L.J. ed, pub 106  
Hartford (Conn) 23,24-31, 194  
HEIMATHLOSE NEGERKIND, DAS see NEGERKIND (Kan)  
Held, Rev. Barnabas, OSB ed mgr 182,189



- Hendricken, Bp Thomas F. sp 195, f, sp 200  
 Herman, Henry L. f, pub, ed, prop 185  
 Hewit, Rev. Augustine F. co-ed 225(bio), 226  
 Hibbard, Ch.H. mgr 256  
 HIBERNIAN RECORD (Conn) 33  
 Hicks, Mrs. R.B. (Va) ed 267  
 HIGHLANDER, (Col) 20  
 Hübscher, Rev. Leo, OSB pub, ed 188-89  
 Hoboken (N.J.) 129, 136  
 Hohenschutz, F. ed, prop 12  
 Holland, D.A. ed 122  
 Hopewell (N.J.) 129, 137  
 Houde, Frédéric prop, pub, ed 205, f ed 255, f, ed, prop 257/8  
 Hrushka, Rev. Gregory f, ed, prop, pub 141  
 HUDSON COUNTY POST (N.J.) 138, 142  
 Huhn, Rev. Martin ed, pub, prop 71-73, 72 (bio)  
 Hussey, J.M. ed 242  
  
Idaho: no publication, 63, 177, 184, 249  
 IDÉE NOUVELLE (Vt) 253  
 IMPARTIAL, L' (N.H.) 122/3  
 INDEPENDANT DE WOONSOCKET (R.I.) see LA TRIBUNE  
 INDIAN ADVOCATE (Ok1) 173, 174/5  
 Indian Territory see Oklahoma  
 "Indians" 63, 64, 84, 150/60, 173, 174/5, 176/7, 284, 272/3, 274, 278  
 INSTRUCTOR (Flo) 46, 47  
 INTERMOUNTAIN CATHOLIC (Utah) 18, 19, 63, 99, 248, 249/50, 287  
 "Irish" 16, 17, 23, 33, 51, 55, 63, 66, 84, 85, 101, 105, 111, 117/118, 118:2,  
217/18, 218, 219/20, 226, 233/4, 236/7 237/8, 251/2, 264  
 IRISH CITIZEN (N.J.) see CATHOLIC CITIZEN  
 IRISHMAN... (S.C.) 213, 216/17  
 "Italians" 99, 129, 149, 195, 282  
 Ivers, T.J. ed 275  
  
 Jean, Rev. Ignatius f 173  
 JEAN BAPTIST (R.I.) 198, 204  
 Jenks, Catherine ed 132  
 Jersey City (N.J.) 129/30, 137-142  
 Jesuit Fathers 1, 3d, pub 4/5 9, 21, 51, 64, 78, 101, 160, 162-4, 173, 176  
 251, 262, 272/3  
 JEUNESSE (N.H.) 119  
 Johnson, E.M. mgr 75  
 Johnston, Miss Martina f, ed 275  
 JOSEPHITE (Ala) 3-4  
 Josephite Fathers ed, pub 3-4, 41, 42  
 JOURNAL OF THE AM.-IR. HISTORICAL SOC. (R.I.) 199  
 JUSTICE, LA (N.H.) 119  
 JUSTICE DE BIDDEFORD (Me) 87/8, also JUSTICE DE SANFORD

- Kain, Bp J.J. W Va sp 282  
Kansas 64-83  
KANSAS CATHOLIC 65,69,101 see VISITOR  
Kansas City (Kan) 64,69  
KANSAS CITY CATHOLIC see Visitor  
KATHOLISCHE VOLKSBOTE, DER (N.J.) 148  
KATHOLISCHES HAUSBUCH (N.J.) 136,148  
KATHOLISCHES WOCHENBLATT...LANDMANN (Neb) 103/4  
Kaulakis, Rev.J. ed, pub 135  
Kaupas, Rev.A. ed, pub 135 ✓ Keating, Th.E. pub, ed 153  
Keenan, Patrick prop, pub 266  
Kelley, Edw.S. ed, pub 16  
Kelley, F.Jos ed 170  
Kelley, Rev.Wm. con 200  
Kelly, Rev. Th. ed 202 (bio)  
Kiernan, Francis S. ed, pub 24  
Kingman (Kan) 64, 70  
Konstankevich, Rev. John prop, ed 141  
Kramer, F.X. col, ed 19
- Labelle, G. prop 204  
Laflame, J.L.K. ed 92, 207, 208  
Lafond, A. f, ed, pub 208  
Lambeck, M.T.-H. prop 253  
LAMP (Del) 42/43  
Lamy, Bp J.B. 9,159/60 sp 162  
Lanctôt, Médéric ed 253  
Lapointe, J.E. f 116  
Las Vegas (N.M.) 159,160,161-64  
Lathrop, G.P. ed 201  
Leavenworth (Kan) 64,65, 68, 70-74  
Le Boutillier, J.G. ed 115  
Ledoux, Urbain -J. con, mgr 89  
Lee, Zanslaur ed 199  
Lewandewski, P. f, pub, prop, ed 133  
Lewiston (Me) 84,90-92  
LIETUVISKAS KNZGZNAS (N.J.) see GARSAS AM. LIETUVIU  
"Lithuanians" 35,35/6, 130, 135  
Little Rock (Ark) 11, 12/13  
LOGAN COUNTY ANZEIGER (Ark) 13  
Logue, J.A. ed, mgr 153  
Long Branch (N.J.) 129, 142  
Lorigan, James T. ed 242  
Lucy, Rev. J.M. ed, pub 14  
Łuczyski, Rev. Z. f, ed 102  
Lynch, Bp Patrick N. 1, sp 214, prop 215, ed 222,224(bio), 225, 226

McCarthy, F.X. ed 244  
McCarthy, Rev. P.F. ed 105  
McCormick, S.J. pub, ed 185(bio)  
McCool, Rev. E.J. mgr 223  
McCusker, John ed, pub 195  
McDermoth, Frank mgr 275  
McGill, Bp John sp 56, 262  
McGinnis, Rev. Wm. F. ed-in-chief 170  
McGuise, F.J. mgr 249  
Machebeuf, Bp Joseph P. 9, sp 16, 160, 248  
McWilliams & Lane eds, pubs 32  
Madigan, M.J. ed 150  
Mahony, J.J. pub 235/6  
Mahony, Larry ed 235  
Maine 84-98  
Maler, Rev. Beda mgr, ed 179  
Malone, Th. H. prop 18, 249  
Manchester (N.H.) 111, 113-122  
Marra, Rev. Jose, S.J. ed 163  
Martin, A.P. pub 200  
Martin, Rev. Farrell ed 36, 37  
Martinez, Padre A.J. f 159, 160  
Masson, Philippe ed 89  
Matz, Bp N.C. 16, sp 17  
Meehan, Rev. W.G. ed 170  
Meerschaeert, Rev. Theophile co-pub 174  
Melvin, A.A. ed 94  
Memphis (Tenn) 2, 233/4, 235, 236-242  
MESSAGE (Me) 90-91, 113  
MESSENGER OF ST. VINCENT'S UNION (Neb) 104/5  
Meurer, Carl and son: Carl J. ed, prop 12  
Michelin, J.E. f 117  
Milukas, Rev. A. f, ed 135  
MIRROR (Wy) 287/8  
MIRROR OF THE FAIR (Va) 267  
Missionary Franciscan Srs. pub, ed 151/2  
Mobile (Ala) 1, 2, 5-6, 54  
MONITORE CATTOLICO (N.J.) 149  
Montana 19, 99-100, 249  
MONTANA CATHOLIC 100, 184  
Montgomery (Ala) 4-5  
Montmarquet, J.D. f 90  
Moore, Bp John Sp 46, 47  
Moosmüller, Rev. Oswald, OSB ed, pub, prop 57/8(bio)  
Moran, Rev. Th. J. ed 131  
Morristown (N.J.) 129, 143/4  
MOUNT, THE (W Va) 284/5  
Mt. Angel, also St. Benedict (Ore) 176, 177, 178, 179  
MT. ANGEL MAGAZINE (Ore) 178, 180/81, 182

(310)  
INDEX

- MT. ANGEL STUDENT'S BANNER (Ore) see MOUNTAINEER  
MT. ST. MARY'S RECORD (N.H.) 120  
MOUNTAINEER (Ore) 178, 181-83  
Mousette, Antoine f 255, prop f 257  
Moye, Rev. Oscar H. pub.ed 283  
Müller, Brother Coelestine pri, mgr, ed 179, 180, 189  
Munley, M.G. ed,prop 185  
Murphy, Th.F. pub 85/6  
Murray, Rev. Daniel ed 3-4
- Nashua (N.H.) 111, 122  
Nashville (Tenn) 233/4, 242-44  
NATIONAL, LE (Vt) 255  
Nebraska 76, 101-103, 287  
NEGERKIND...(Kan) 66, 71, 73  
"Negroes" 14, 71-73, 73  
Nevada: no publication 110  
NEW AND OLD (N.J.) 136  
New Brunswick (N.J.) 129, 144/5  
New Castle (Del) 41, 43  
New Hampshire 84, 85, 111-128  
NEW HAMPSHIRE CATHOLIC 120  
New Haven (Conn) 23, 32/33  
New Jersey 129-158  
NEW JERSEY CATHOLIC JOURNAL 152/3  
NEW JERSEY CATHOLIC NEWS 149/50  
NEW JERSEY REVUE 129, 139  
New Mexico 9, 159-166  
NEW MEXICO CATHOLIC 160, 161  
Newark (N.J.) 129/30, 130, 145-51  
NEWARK LEDGER (N.J.) see CATHOLIC LEDGER  
Newton (Kan) 64, 74  
Norfolk (Va) 212, 264  
North, Charles ed, pub 137  
North Carolina 26, 50, 59, 167-172, 213, 218  
Northrop, Bp Henry P. 214, 218 (bio)  
Northrop, L.C. ed, pub, prop 217 (bio)  
NORTHWEST CATHOLIC PROGRESS (Wash.State) see CATHOLIC PROGRESS  
Norwich (Conn) 33, 34  
NOWINY (N.J.) see PRZYJACIEL LUDU
- O'Brien, J.F. ed, pub 16  
O'Brien, J.W. (NY) ed 130  
O'Brien, John N. ed 283  
O'Brien, R.P. (Mr. and Mrs) ed, pub 100  
OBSERVATEUR, Lewiston (Me) see Biddeford, Me  
OBSERVATEUR, Biddeford (Me) 88, 89  
O'Cavannah, B. ed 25  
O'Connell, Rev. D.J. ed 266

- O'Connell, Rev. J.J. 214, see Bibl. of 231  
O'Connor, Ch.A. mgr, ed 120  
O'Connor, M.J. ed, pub, prop 147  
O'Dea, Bp Edw. John sp 275  
O'Flanagan, John ed, pub 76-77  
O'Grady, Msgr J.A. f 144  
Oklahoma 173-75  
Olathe (Kan) 64, 65, 75  
O'Leary, Rev. T.M. co-ed 112  
Omaha (Neb) 101, 102-6, 287  
O'Neale, C. pri 217  
Oregon 176-193, 272/3  
O'Reilly, Rev. Ch.J. mgr 186  
O'Riordan, Rev. J.J. ed, pub 186  
Orleans (Neb) 101, 106  
ORPHAN'S MESSENGER..(N.J.) 138, 139, 140/41  
Orth, Rev. R. ed 186  
O'Ryan, Rev. Wm. ed, prop 17, 18  
OUVRIER CATHOLIQUE (Me) 89
- PACIFICATOR (Ga) 1, 46, 51, 53, 55/6, 262  
Pagé, G. & Greres pub 118  
PASCUA FLORIDA (Flo) 46, 47/48  
Paris (Ark) 13  
PARISH KALENDAR (N.J.) 144  
Parkersburg (W Va) 282, 282/3  
PASTOR (N.J.) 129  
Paterson (N.J.) 129, 130, 151  
PATRIOTE, LE (Vt) 254  
PATRIOTE CANADIEN (Vt) see LE PATRIOTE  
Pawtucket (R.I.) 194/5, 197/8  
Perring, Emery ed 256  
Peter, Valentine Jos. 104  
PETITE REPUBLIQUE (N.H.) 117, 121  
PEUPLE, LE R.I. 197  
~~Phoenix~~ (Ari) 9, 10  
Pine Bluff (Ark) 14  
Pizzini, Juan A. mgr 266  
"Poles" 101, 101/2, 129/30, 132, 133/4, 150, 195, 282  
Poole, Jos.A. ed, pub 142  
Portier, Bp Michael sp 1, 46  
Portland (Me) 84, 85, 93-94, 111  
Portland (Ore) 176/7, 178, 184  
"Portuguese" 195  
Powell, Wm.T. ed, pub 240  
PRAWDA (N.J.) 150  
Price, Rev. Th. Frederic f, prop, ed, pub 169/70(bio)  
Prieth, Gottfried ed 149

PROGRÈS (N.H.) 121  
PROGRÈS DE NASHUA (N.H.) 123  
PROGRÈS (DE WOONSOCKET) (R.I.) 206/7  
PROGRESO CATOLICO (Ari) 10  
PROTECTEUR CANADIEN (N.H.) 113  
PROTECTEUR CANADIEN (Vt) 255,257/8  
Providence (R.I.) 194,195,199-203  
PROVIDENCE CATHOLIC (R.I.) 199  
PROVIDENCE CATHOLIC LAYMAN (R.I.) 194,198,200  
PROVIDENCE VISITOR (R.I.) see VISITOR  
Pruneau & Haswell f,prop,pub 89  
PRZYJACIEL LUDU - GAZETA NIEDZIELNA (N.J.) 133/4

Quinn, Rev.J.F. ed 18  
Quigley, Rev. J.D. ed 217,218(bio)  
Quinlan,Bp John J. 1,2,sp 54, 56  
Quirk, Rev. Thomas f, con 283

Raleigh/Nazareth (N.C.) 167, 168-171  
RAMBLER (Kan) see ABBEY STUDENT  
Rankin, Wm. pub 59  
Rann, W.S. ed 252  
Redemptorist Fathers (see Bp Gross) 59, 273  
Regan, T.J. ed,pub,prop 147  
Reid, Richard ed 150  
REMINISCENSES..(Ore) 186, 187  
REPUBLIQUE (of 1887) 91-92 (Me)  
REPUBLIQUE (of 1896) 92 (Me)  
Reuss, Francis X. ed 174  
RÉVEIL (R.I.) 204, 207  
REVISTA CATOLICA (N.M.) 160,162-64  
REVOLUTION CANADIENNE (Vt) see LE PATRIOTE  
REVUE CANADIENNE (Vt) 254  
Reynolds, Bp Ignatius A. 214, sp,ed 224, 228  
Rhode Island 194-212  
Richard, Léon ed 115  
Richardson,? ed,pub 137  
Richmond (Va) 262, 265  
Ridder Hermann and Charles H., Victor L. eds,pubs 139,149,150  
Rodgers, J.W. ed 240  
Rooney, J.A. ed,pub 28, compiler 30  
Rossi, Rev. Alphonso, SJ ed 163  
Rouillard, J.B. f,ed 86,92  
Rowan, J.P. ed 106  
Rüsing, Msgr. Joseph pub 107  
Rutland (Vt) 251, 255  
Ryan, Rev. Abram J. con, ed 5,6,53/54(bio) 55, 59  
RYTAS (Conn) 35

- SACRED HEART COLUMBIAN (N.J.) 153  
Sacred Heart Mission as place see Oklahoma 173,174  
SACRED HEART UNION (N.J.) 131/32  
St. Albans (Vt) 255-57  
ST. ANTHONY'S MONTHLY (QUARTERLY) 41, 42 (Del)  
St. Augustine (Flo) 46, 47  
St. Benedict (Ore) see also Mt. Angel 176,178,179  
St. Benedictine's College hi,ed,pub,pri 67  
ST. CECILIA'S PHONOGRAPH (Tenn)243  
ST. JOSEPH'S CALENDER (Ore) see also SANKT JOSEPHS KALENDER 178,181,183  
ST. JOSEPH'S LEAGUE (Del) 44  
ST. JOSEPH'S MAGAZINE (Ore) see MT. ANGEL MAGAZINE  
St. Mary's College (Kan) hi, ed, pub 78  
ST. MARY'S MESSENGER (N.J.) 137, 144/5  
St. Marys (Kan) 64, 78-79  
St. Michael's College (Ore) pub 177  
ST. MICHAEL'S MESSENGER (N.J.) 137, 144/5  
Salt Lake City (Utah) 248, 249-50  
San Antonio (Flo) 48  
SAN ANTONIO HERALD (Flo) 46, 48  
SANKT JOSEPHS-BLATTCHEN (Ore)177, 178, 188/9  
SANKT JOSEPHS-BLATT (Ore) 178, 179, 180/81, 182, 189/90  
SANKT JOSEPHS KALENDER or ST. JOSEPH'S CALENDAR 183, 190 (Ore)  
Saurusaitis, Rev. P. ed, pub 35, f 35  
Savannah (Ga) 50,51,57-60  
Scanlan, Bp Lawrence sp 248  
Scanlan, M.F. prop, pub 28  
Schmitt, M.J. ed, pub 69  
SCHOOL JOURNAL (Kan) 70, 74  
SCHOOL LEDGER (Conn)35  
Seattle (Wash. State) 272, 275-76  
SENTINELLE (Me)95  
SENTINEL AND BAYLEY SCHOOL MESSENGER (N.J.) 143/4  
SHADOW (Ala)6  
Shaffer & Co pub 214  
Shea, John Gilmary ed 150  
Shea, John J. (Mrs. J.J. and Miss Martina) ed, pub 238  
Sisters of Charity pub 131  
Sisters of Loretto pub 19, 160  
Sisters of Mercy pub 120  
Sisters of Peace...pub 138(bio)  
Sisters of...St. Francis of Assisi ed, pub 53  
Sisters of St. Joseph pub 47, 140  
Sisters of Visitation pub 43, 263, 282, 284  
Skulik, Rev. B.M. f,ed 150  
Somersworth (N.H.) 124  
Sommer, Rev. Aloysius f,ed,pub 177, 178, 179, 188(bio)  
South Carolina 26, 50, 59, 167, 213-232, 233



(314)  
INDEX

SOUTHERN CATHOLIC, Birmingham (Ala) 2,3  
SOUTHERN CATHOLIC, Memphis (Tenn) 2,51,60,234,236,237,240/41  
SOUTHERN CATHOLIC JOURNAL (Tenn) 242  
"Southern Catholic Papers, List of" see Wi/Ha Part 13:La, p.48  
SOUTHERN CELT (S.C.) 215, 217/18  
SOUTHERN CHIMES (Ala) 3-4  
SOUTHERN CROSS (Ala) 1  
SOUTHERN CROSS, Birmingham (Ala) 2,3,4,52,215  
SOUTHERN CROSS, Savannah (Ga) 45,51,58-60, 185,240  
"Spanish" 9,10,63,64,173  
Splain (or Spillane), J.J. ed 28  
Spring Hill (College) (Ala) 1,4  
SPRING HILL REVIEW (Ala) (also SPRINGHILLIAN) see COLLEGE ALBUM  
STANDARD (Conn) see CATHOLIC STANDARD  
STANDARD (N.H.) 112, 121/2  
Stapleton, Rev. I.H. col 29  
Sullivan, F.M. ed, pub 100  
Sullivan, M.O. pub 161  
Sullivan, M.R. ed 116  
Summers, G. Edwin ed 275  
SUNDAY CATHOLIC see 1. COLORADO CATHOLIC, 2. INTERMOUNTAIN CATH., Utah  
SUNDAY UNION and CATHOLIC TIMES (NY) see CATH. TIMES (N.J.)  
SVOBODA, N.J. 141/2  
Swanton, Sr. Mary Gertrude ed 43  
  
Tacoma (Wash. State) 272  
Talley, Alfred M. pub 25, 26  
Tansey, P.J. ed, pub 128, 147  
Tardivel, E.-H. f, prop, pub, ed 90  
TARNAS BAZNYCZIOS (Conn) 35  
Taylor, Francis H. (and brother Deodad) pri, pub 25, 26  
Tenaflly (N.J.) 129, 151  
Tennessee 233-247  
Tennian, Rev. J.C. ed 201  
Tesson, Louis f, ed, prop, pub 34, and 34, 124  
Thayne, Thos. P. mgr 186  
Thornton, J.P. mgr, pub 235  
Tierney, Bp M. 23, prop 28, pub 29  
Tonnancour, Godfrey de ed 117, f 119  
Tremblay, A.L. pub, prop 122  
Trenton (N.J.) 129/30, 130, 152  
TRIBUNE, LA (de WOONSOCKET) (R.I.) 208  
TRUE WITNESS (Wash.State) 273, 277  
TRUTH (N.C.) 169-171  
Tulalip (Wash.State) 272, 278  
Tummola, Rev. Rafael, SJ ed 163  
Tucson (Ari) 9

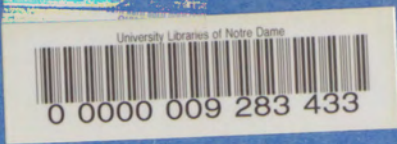
- U.S.CATHOLIC MISCELLANY (S.C.) (also CHARLESTON CATH.MISC.) 24,51,213/14,  
218-230  
U.S.CATHOLIC PRESS (Conn) see CATHOLIC PRESS  
"Ukrainians" 129, 141/2  
Utah 249-50
- VALLEY CATHOLIC (Conn) 36  
Valois, Arthur ed 256  
Vekeman, Gontran f, ed, 204, 207  
Verhaag, Rev. Louis prop, mgr 185, 186, 187  
Vermont 251-261  
Vérot, Bp Augustine f 46, 48, sp 51, 53, 55, 56, 69  
VESPER BELL (N.J.) 134  
VILLAGE CATHOLIC (Conn) 36, 37  
Vineland (N.J.) 129, 153  
Virginia 262-217  
VISITOR (Kan) 65  
VISITOR ( or WEEKLY or PROVIDENCE V,) (R.I.) 200-203  
VOIX DU PEUPLE (N.H.) 122  
VOLKSFREUND (Va) 268
- WAIF (Ala) 6  
WAISENVATER (Neb) 107  
Wallace, D.J. ed 153  
Walsh, M.A. prop, pub, mgr 201, 203  
Walsh, Michael ed 130  
Walsh, Patrick ed, pub, prop 53, 54, 55 (bio), 56  
Walsh, Rev. Wm. f, mgr 235, f ed mgr 236  
Washington (State) 177, 184, 272-281  
WASHINGTON CATHOLIC (Wash. State) 273, 277  
Waterbury (Conn) 23, 34/35  
Waters, Philip J. prop, mgr, ed 241  
Waterville (Me) 84, 94/5  
Waylen, W. ed 28  
WEEKLY REVIEW (R.I.) 203  
WEEKLY UNION & CATHOLIC TIMES (NY) see CATHOLIC TIMES N.J.  
WEEKLY VISITOR (R.I.) see VISITOR  
Weiss, Johann von mgr, ed 180, 190  
West Manchester (N.H.) 111, 124/5  
West Virginia 282-286  
WESTERN ANZEIGER (Kan) 66, 69  
WESTERN CELT (Neb) 66, 101, 105  
WESTERN CHRONICLE (Neb) 105/6  
WESTERN RECORD (Neb) 106  
Westpoint (Neb) 101, 107  
Wheeling (W Va) 282, 283-85  
Whelan, Bp R.V. Va: 262, W Va: 282, sp  
Wichita (Kan) 64, 65, 70-74, 79  
Wigger, Bp W.M. 129, sp 131, 137  
Wiley, Joseph R. ed, prop 185

(316)  
INDEX

Wilmington (Del) 41, 43/44  
Wiseman, Rev.W.J. pub 129  
WITCH (Ala) 6  
Woonsocket (R.I.) 194/5, 203-208  
Wyruchowski, I. ed, pub 132  
Wyoming 19, 249, 287-8  
  
Young Men's Institute f 275  
YOUNG MEN'S INSTITUTE NEWS (Tenn) 241/2  
YOUTH'S COMPANION (Wash. State) 273, 274, 278  
  
Zebris, Rev. J. f, ed, pu, prop 35  
ZEITUNG see WESTERN ANZEIGER (Kan) 69







ANNEX



